Chanting for Meditators

A Monthly Schedule from Myanmar

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translated by

Ānandajoti Bhikkhu

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Table of Contents

Daily Morning Chants
Anekajāti Pāḷi
Jayaparittaṁ
Paccavekkhaṇā

Daily Evening Chants
Mahā Namakkārapāḷi

Evening Paritta Chants, Day One
Maṅgalasuttaṁ

Evening Paritta Chants, Day Two
Ratanasuttaṁ

Evening Paritta Chants, Day Three
Mettasuttaṁ

Evening Paritta Chants, Day Four
Khandhasuttaṁ

Evening Paritta Chants, Day Five
Morasuttaṁ

Evening Paritta Chants, Day Six
Vaṭṭasuttaṁ

Evening Paritta Chants, Day Seven
Dhajaggasuttaṁ

Evening Paritta Chants, Day Eight
Āṭānāṭiyasuttaṁ

Evening Paritta Chants, Day Nine
Aṅgulimālasuttaṁ
Paṭhamagilānasuttaṁ

Evening Paritta Chants, Day Ten
Dutiyagilānasuttaṁ

Evening Paritta Chants, Day Eleven
Tatiyagilānasuttaṁ

Evening Paritta Chants, Day Twelve
Bojjhaṅgasuttaṁ

Evening Paritta Chants, Day Thirteen
Pubbaṇhasuttaṁ

Evening Satipaṭṭhāna Chants, Day Fourteen
Uddeso
Kāyānupassanā, Ānāpānapabbaṁ

Evening Satipaṭṭhāna Chants, Day Fifteen
Kāyānupassanā, Iriyāpathapabbaṁ
Kāyānupassanā, Sampajānapabbaṁ

Evening Satipaṭṭhāna Chants, Day Sixteen
Kāyānupassanā, Paṭikūlamanasikārapabbaṁ
Kāyānupassanā, Dhātumanasikārapabbaṁ

Evening Satipaṭṭhāna Chants, Day Seventeen
Kāyānupassanā, Navasivathikapabbaṁ

Evening Satipaṭṭhāna Chants, Day Eighteen
Vedanānupassanā

Evening Satipaṭṭhāna Chants, Day Nineteen
Cittānupassanā

Evening Satipaṭṭhāna Chants, Day Twenty
Dhammānupassanā Nīvaraṇapabbaṁ

Evening Satipaṭṭhāna Chants, Day Twenty-One
Dhammānupassanā Khandhapabbaṁ

Evening Satipaṭṭhāna Chants, Day Twenty-Two
Dhammānupassanā Āyatanapabbaṁ

Evening Satipaṭṭhāna Chants, Day Twenty-Three
Dhammānupassanā Bojjhaṅgapabbaṁ

Evening Satipaṭṭhāna Chants, Day Twenty-Four
Dhammānupassanā, Saccapabbaṁ
Dukkhasaccaniddeso

Evening Satipaṭṭhāna Chants, Day Twenty-Five
Samudayasaccaniddeso

Evening Satipaṭṭhāna Chants, Day Twenty-Six
Nirodhasaccaniddeso

Evening Satipaṭṭhāna Chants, Day Twenty-Seven
Maggasaccaniddeso

Evening Extra Chants, Paṭiccasamuppādavibhaṅgo

Evening Extra Chants, Dhammacakkappavattanasuttaṁ

Evening Extra Chants, Anattalakkhaṇasuttaṁ

Evening Extra Chants, Pabbajita-abhiṇhasuttaṁ

Evening Extra Chants, Paccayaniddeso

Lovingkindness – Aspiration – Sharing of Merits

Preface

The following work is a chanting schedule spread over a month, which includes some of the most important meditation teachings in the Theravāda tradition as well as many of the traditional protection chants.

It is based on the chanting schedule used in the Pa-Auk Tawya in Moulmein, Myanmar, where meditation training and practice is the main activity and a thorough knowledge of the texts is required to support the practice.

There are chantings that take place every morning and evening, and then chantings that rotate on a monthly schedule, and supplementary chants that are used occasionally, or on special occasions.

During the second half of the month there is a sequential chanting of the Mahāsatipaṭṭhānasuttaṁ (DN 22), which is considered the most basic text for meditators, and is also one of the longest discourses in the Canon. It is split into fourteen sections for recital.

There are also other important texts which make up the month or are chanted at various times including basic texts like the first and second discourses, and Abhidhamma texts like the Explanation of the Conditions.

This work although it follows the Pa-Auk Tawya chanting schedule differs from it in that I use my own established versions of the texts, and not the versions published in the Chaṭṭha Saṅgāyana editions. I also format the text differently to transliterations of that edition.

The translations are all my own, of course, and many of them were published elsewhere on this website before I ever began on this book. Others were prepared specially for the book, and were then published separately, many in much fuller versions than are presented here.

I hope that this work will be a support to serious practitioners everywhere, and that the benefits accrued through the work done in preparing this book will help the liberation teachings of the Buddha gain wider circulation for the benefit of all mankind.

I owe special thanks to the American monk Ven Subhūti who first asked me to do the work, and has compared and corrected it according to recordings made in Myanmar, and has put a lot of effort and encouragement into getting this work ready.

Ānandajoti Bhikkhu
March 2016

Daily Morning Chants

Anekajāti Pāḷi

Through Countless Births Text

Namo tassa Bhagavato Arahato Sammāsambuddhassa (3x)

Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Anekajātisaṁsāraṁ sandhāvissaṁ anibbisaṁ
Through countless births in saṁsāra I have wandered without finding

gahakārakaṁ gavesanto: dukkhā jāti punappunaṁ.
the housebuilder I was seeking: born and suffering again and again.

Gahakāraka diṭṭhosi! Puna gehaṁ na kāhasi:
O housebuilder, now you are seen! You will not build the house again:

sabbā te phāsukā bhaggā, gahakūṭaṁ visaṅkhataṁ,
all your rafters have been broken, and the ridgepole has been destroyed,

visaṅkhāragataṁ cittaṁ, taṇhānaṁ khayam-ajjhagā.
my mind has reached the unconditioned, and craving's end has been achieved.

Iti imasmiṁ sati idaṁ hoti; imassuppādā idaṁ uppajjati,
This being so, that is; from the arising of this, that arises,

yadidaṁ: avijjāpaccayā saṅkhārā,
that is to say: with ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇaṁ,
with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṁ,
with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanaṁ,
with mind and body as condition: the six sense spheres,

saḷāyatanapaccayā phasso,
with the six sense spheres as condition: contact,

phassapaccayā vedanā,
with contact as condition: feeling,

vedanāpaccayā taṇhā,
with feeling as condition: craving,

taṇhāpaccayā upādānaṁ,
with craving as condition: attachment,

upādānapaccayā bhavo,
with attachment as condition: continuation,

bhavapaccayā jāti,
with continuation as condition: birth,

jātipaccayā jarāmaraṇaṁ,
with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
and so there is an origination of this whole mass of suffering.

Yadā have pātubhavanti dhammā
When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa,
to the ardent meditating brāhmaṇa,

athassa kaṅkhā vapayanti sabbā,
then all his doubts disappear,

yato pajānāti sahetudhammaṁ
since he knows (the nature of a) thing and its cause.

Iti imasmiṁ asati idaṁ na hoti; imassa nirodhā idaṁ nirujjhati,
This not being so, that is not; from the ceasing of this, that ceases,

yadidaṁ: avijjānirodhā saṅkhāranirodho,
that is to say: from the cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,
from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,
from the cessation of consciousness, the cessation of mind and body,

nāmarūpanirodhā saḷāyatananirodho,
from the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatananirodhā phassanirodho,
from the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,
from the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,
from the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,
from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,
from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,
from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaraṇaṁ,
from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,
grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.
and so there is a cessation of this whole mass of suffering.

Yadā have pātubhavanti dhammā
When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa,
to the ardent meditating brāhmaṇa,

athassa kaṅkhā vapayanti sabbā,
then all his doubts disappear,

yato khayaṁ paccayānaṁ avedi.
since the destruction of causes has been understood.

Iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati,
This being so, that is; from the arising of this, that arises,

imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati,
this not being so, that is not; from the ceasing of this, that ceases,

yadidaṁ: avijjāpaccayā saṅkhārā,
that is to say: with ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇaṁ,
with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṁ,
with consciousness as condition: mind and body,

nāmarūpapaccayā saḷāyatanaṁ,
with mind and body as condition: the six sense spheres,

saḷāyatanapaccayā phasso,
with the six sense spheres as condition: contact,

phassapaccayā vedanā,
with contact as condition: feeling,

vedanāpaccayā taṇhā,
with feeling as condition: craving,

taṇhāpaccayā upādānaṁ,
with craving as condition: attachment,

upādānapaccayā bhavo,
with attachment as condition: continuation,

bhavapaccayā jāti,
with continuation as condition: birth,

jātipaccayā jarāmaraṇaṁ,
with birth as condition: old age, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.
and so there is an origination of this whole mass of suffering.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,
But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

saṅkhāranirodhā viññāṇanirodho,
from the cessation of (volitional) processes, the cessation of consciousness,

viññāṇanirodhā nāmarūpanirodho,
from the cessation of consciousness, the cessation of mind and body,

nāmarūpanirodhā saḷāyatananirodho,
from the cessation of mind and body, the cessation of the six sense spheres,

saḷāyatananirodhā phassanirodho,
from the cessation of the six sense spheres, the cessation of contact,

phassanirodhā vedanānirodho,
from the cessation of contact, the cessation of feeling,

vedanānirodhā taṇhānirodho,
from the cessation of feeling, the cessation of craving,

taṇhānirodhā upādānanirodho,
from the cessation of craving, the cessation of attachment,

upādānanirodhā bhavanirodho,
from the cessation of attachment, the cessation of continuation,

bhavanirodhā jātinirodho,
from the cessation of continuation, the cessation of birth,

jātinirodhā jarāmaraṇaṁ,
from the cessation of birth, old age, death,

sokaparidevadukkhadomanassupāyāsā nirujjhanti,
grief, lamentation, pain, sorrow, and despair (all) cease,

evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.
and so there is a cessation of this whole mass of suffering.

Yadā have pātubhavanti dhammā
When (the nature of) things becomes really manifest

ātāpino jhāyato brāhmaṇassa,
to the ardent meditating brāhmaṇa,

vidhūpayaṁ tiṭṭhati Mārasenaṁ,
he dwells dispelling Māra's army,

suriyo va obhāsayam-antalikkhaṁ.
as the sun (dwells) lighting up the firmament.

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo,
Root condition, object condition, predominance condition,

anantarapaccayo, samanantarapaccayo,
preceding condition, prior condition,

sahajātapaccayo, aññamaññapaccayo,
arising together condition, mutuality condition,

nissayapaccayo, upanissayapaccayo,
support condition, strong support condition,

purejātapaccayo, pacchājātapaccayo, āsevanapaccayo,
arising before condition, arising later condition, habitual condition,

kammapaccayo, vipākapaccayo,
(intentional) deed condition, result condition,

āhārapaccayo, indriyapaccayo,
nutriment condition, faculty condition,

jhānapaccayo, maggapaccayo,
absorption condition, path condition,

sampayuttapaccayo, vippayuttapaccayo,
association condition, disassociation condition,

atthipaccayo, natthipaccayo,
presence condition, absence condition,

vigatapaccayo, avigatapaccayo ti.
disappearance condition, non-disappearance condition.

Jayaparittaṁ

The Success Safeguard

Jayanto Bodhiyā mūle Sakyānaṁ nandivaḍḍhano -
Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evam-eva jayo hotu, jayassu jayamaṅgale!
so may you be successful, may you succeed with the blessing of success!

Aparājitapallaṅke sīse puthuvipukkhale,
Seated cross-legged and undefeated on the top of the world

abhiseke sabba-Buddhānaṁ, aggappatto pamodati.
which was consecrated by all Buddhas, he rejoices in the highest attainment.

Sunakkhattaṁ sumaṅgalaṁ suppabhātaṁ suhuṭṭhitaṁ,
(May there be) good planets, good blessings, good daybreaks, good gifts,

sukhaṇo sumuhutto ca suyiṭṭhaṁ brahmacārisu,
good moments, good instants and good sacrifices in the spiritual lives,

Padakkhiṇaṁ kāyakammaṁ, vācākammaṁ padakkhiṇe,
(May there be) favourable body-actions, favourable speech-actions

padakkhiṇaṁ manokammaṁ paṇidhi te padakkhiṇe.
favourable mind-actions, and favourable aspiration for you.

Padakkhiṇāni katvāna, labhantatthe padakkhiṇe,
And after making these favourable things, (may there be) favourable gains,

te atthaladdhā sukhitā viruḷhā Buddhasāsane,
and (with these) favourable gains (may there be) for you happy growth in the Buddha's Dispensation,

arogā sukhitā hotha, saha sabbehi ñātibhi!
may you be well and happy, together with all your relatives!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Paccavekkhaṇā

The Reflections (on the Requisites)

Paṭisaṅkhā yoniso cīvaraṁ paṭisevāmi,
With proper discernment I make use of the robe,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍaṁsamakasavātātapasarīṁsapasamphassānaṁ paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,

yāvad-eva hirikopīnappaṭicchādanatthaṁ.
only as a cover for the shameful parts. [1]

Paṭisaṅkhā yoniso piṇḍapātaṁ paṭisevāmi,
With proper discernment I make use of almsfood,

neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
not for sport, or for showing off, not for ornament, or for adornment,

yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,
but only to maintain this body, and to carry on,

vihiṁsūparatiyā brahmacariyānuggahāya,
to inhibit annoyance, and to assist in the spiritual life,

iti purāṇañ-ca vedanaṁ paṭihaṅkhāmi,
and so I will get rid of any old feeling,

navañ-ca vedanaṁ na uppādessāmi,
and not produce any new feeling,

yātrā ca me bhavissati, anavajjatā ca phāsuvihāro ca.
and there will be support for me, being blameless, and living comfortably. [2]

Paṭisaṅkhā yoniso senāsanaṁ paṭisevāmi,
With proper discernment I make use of a dwelling,

yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
only to ward off the cold, to ward off the heat,

ḍaṁsamakasavātātapasarīṁsapasamphassānaṁ paṭighātāya,
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,

yāvad-eva utuparissayavinodanapaṭisallānārāmatthaṁ.
only to dispel the trouble of the (varying) seasons, and so as to delight in seclusion. [3]

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṁ paṭisevāmi,
With proper discernment I make use of the requisite of medicine for support when sick,

yāvad-eva uppannānaṁ veyyābādhikānaṁ vedanānaṁ paṭighātāya
only to ward off oppressive feelings that have arisen

abyāpajjhaparamatāya.
and at least be free from oppression. [4]

Daily Evening Chants

Mahā Namakkārapāḷi

The Great Reverence Text

Namo tassa Bhagavato Arahato Sammāsambuddhassa (3x)

Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Sugataṁ sugataṁ seṭṭhaṁ, kusalaṁ 'kusalaṁ jahaṁ,
The one who is happy and happily excellent, who has given up wholesome and unwholesome deeds,

Amataṁ amataṁ santaṁ, Asamaṁ Asamaṁ dadaṁ,
Who found the deathless peace of the Deathless, who found the Matchless (Nibbāna), and gives the Matchless (to others),

Saraṇaṁ saraṇaṁ lokaṁ, araṇaṁ araṇaṁ karaṁ
Who found the Refuge, and is the refuge for the world, the one without passions, who makes the passions fade,

Abhayaṁ abhayaṁ ṭhānaṁ nāyakaṁ: Nāyakaṁ name.
The one without fear, who leads to that fearless place: I will revere (Lord Buddha), the Leader. [1]

Nayanasubhagakāyaṅgaṁ,
Having body and limbs lovely to the eyes,

Madhuravarasaropetaṁ,
Endowed with a noble and sweet voice,

Amitaguṇagaṇādhāraṁ:
The receptacle of many measureless virtues:

Dasabalam-atulaṁ vande.
I worship that incomparable One of Ten Powers. [2]

Yo Buddho dhitimāññadhārako,
He who is Buddha, the bearer of steadfast knowledge,

Saṁsāre anubhosi kāyikaṁ
Who underwent in the continual round of existence, both bodily

Dukkhaṁ cetasikañ-ca lokato:
And mental suffering for the sake of the world:

Taṁ vande naradevamaṅgalaṁ.
I worship Him, who is a blessing for men and gods. [3]

Bāttiṁsatilakkhaṇacitradehaṁ,
He who has the thirty-two beautiful marks on his body,

Dehajjutiniggatapajjalantaṁ
Whose body shines with an effulgence of light,

Paññādhitisīlaguṇoghavindaṁ:
Who possesses an ocean of wisdom, steadfastness, morality and virtue:

Vande Munim-antimajātiyuttaṁ.
I worship that Sage who is in his final birth. [4]

Pātodayaṁ bāladivākaraṁ va,
Like a fresh sun rising in the morning,

Majjhe yatīnaṁ lalitaṁ sirīhi,
With charming grace in the midst of those who strive,

Puṇṇindusaṅkāsamukhaṁ, anejaṁ:
Having a face like a full moon, lust-free:

Vandāmi sabbaññum-ahaṁ Munindaṁ.
I worship the omniscient Lord of Sages. [5]

Upetapuñño, varabodhimūle
Endowed with merit, at the root of the Bodhi tree

Sasenamāraṁ Sugato jinitvā,
the Happy One, after defeating Māra and his army,

Abojjhi Bodhiṁ aruṇodayamhi:
Awoke to Wisdom as the dawn broke:

Namāmi Taṁ mārajinaṁ abhaṅgaṁ.
I revere Him, the unbroken one, who defeated the (five) deaths. [6]

Rāgādichedāmalañāṇakhaggaṁ,
That one having the sword of undefiled knowledge that cuts off passion and so on,

Satīsamaññāphalakābhigāhaṁ,
Who holds up the shield known as mindfulness,

Sīloghalaṅkāravibhūsitaṁ: Taṁ
Who is adorned with the decoration of an ocean of morality: Him

Namāmi 'bhiññāvaram-iddhupetaṁ.
I revere, the one endowed with noble knowledge and psychic power. [7]

Dayālayaṁ sabbadhi dukkaraṁ karaṁ,
That abode of sympathy, who (overcoming) difficulties everywhere,

Bhavaṇṇavātikkamam-aggataṁ gataṁ,
And, overcoming the ocean of existence, attained the highest,

Tilokanāthaṁ susamāhitaṁ hitaṁ:
The well-composed Lord of the Three Worlds who is a benefit (to others):

Samantacakkhuṁ paṇamāmi Taṁ 'mitaṁ.
I bow down to the measureless All-Seeing One. [8]

Tahiṁ tahiṁ pāramisañcayaṁ cayaṁ,
In this place and that place he accumulated a store of perfections,

Gataṁ gataṁ sabbhisukhappadaṁ padaṁ,
He has attained the happy resting place of the virtuous,

Narānarānaṁ sukhasambhavaṁ bhavaṁ,
And is the origin and source of happiness for men and gods,

Namānamānaṁ Jinapuṅgavaṁ gavaṁ.
I revere the noble Victor, who (overcame) the disrespectful fools. [9]

Maggaṅganāvaṁ Munidakkhanāviko,
The Sage and skilful mariner ascended the ship of the Path-factors,

Īhāphiyaṁ ñāṇakarena gāhako,
Grasped with the hand of knowledge the oar of exertion,

Āruyha yo tāya bahū bhavaṇṇavā:
And crossed over the manifold ocean of existence:

Tāresi Taṁ buddham-aghappahaṁ name.
I revere Him, who understood, abandoned distress and crossed over. [10]

Samatiṁsatipāramisambharaṇaṁ,
He who fulfilled the thirty perfections equally,

Varabodhidume Catusaccadasaṁ,
Who, under the noble Bodhi tree, saw the Four Truths,

Varam-iddhigataṁ naradevahitaṁ:
Attained the noble psychic powers, which benefit gods and men:

Tibhavūpasamaṁ paṇamāmi Jinaṁ.
I bow down to the Victor, who stilled (rebirth in) the three (planes of) existence. [11]

Satapuññajalakkhaṇikaṁ, virajaṁ,
Having the marks that arose because of hundreds of merits, passionless,

Gaganūpamadhiṁ, dhiti-Merusamaṁ,
Superior like the sky, firm like (Mount) Meru,

Jalajūpamasītalasīlayutaṁ,
Cool, like the lotus, endowed with morality,

Pathavīsahanaṁ: paṇamāmi Jinaṁ.
who endures (like) the Earth: I bow down to the Victor. [12]

Yo Buddho sumati, dive divākaro va,
He who is the wise Buddha, like the sun shining in the day,

Sobhanto ratijanane silāsanamhi,
* Resplendent, producing delight, while sitting on his stone throne,

Āsīno sivasukhadaṁ adesi Dhammaṁ,
Taught the Abhidhamma, which gives the happiness of safety,

Devānaṁ: Tam-Asadisaṁ namāmi niccaṁ.
to the gods: I always revere Him who is Matchless. [13]

Yo pādapaṅkajamuduttalarājikehi,
He who has tender skin on his lotus feet,

Lokehi tīhi 'vikalehi nirākulehi,
Who is unconfused, not lacking (in knowledge) about the three worlds,

Sampāpuṇe nirupameyyatam-eva, Nātho
Who has attained the incomparable, the Lord

Taṁ sabbalokamahitaṁ asamaṁ namāmi.
Who is unequalled and honoured by the whole world: I revere Him. [14]

Buddhaṁ narānarasamosaraṇaṁ dhitattaṁ,
The Buddha with steady mind, who brought together men and gods,

Paññāpadīpajutiyā vihatandhakāraṁ,
Who, with the lustre of the light of wisdom destroyed the darkness (of ignorance),

Atthābhikāmanaradevahitāvahaṁ, Taṁ
He who greatly desires the welfare and benefit of men and gods, Him

Vandāmi, kāruṇikam-aggam-anantañāṇaṁ.
I worship, the great compassionate (Buddha), with infinite knowledge. [15]

Akhilaguṇanidhāno yo Munindopagantvā
The deposit of all virtues, the Lord of Sages, who, after approaching

Vanam-Isipatanavhaṁ, saññatānaṁ niketaṁ,
The Wood called Isipatana, the abode of those restrained,

Tahim-akusalachedaṁ Dhammacakkaṁ pavatto:
And rolling the Dhamma-Wheel, which cut off unwholesomeness in that place:

Tam-atulam-abhikantaṁ vandaneyyaṁ namāmi.
I revere Him of incomparable beauty, who should be worshipped. [16]

Suciparivāritaṁ, surucirappabhāhi rattaṁ,
Surrounded by the pure, brilliant with beautiful radiance,

Sirivisarālayaṁ gupitam-indriyeh' upetaṁ,
The abode of many glories, endowed with guarded senses,

Ravisasimaṇḍalappabhutilakkhaṇopacittaṁ:
And beautiful marks beginning with the disk of the sun and the moon:

Suranarapūjitaṁ Sugatam-ādaraṁ namāmi.
I revere with respect the Happy One, worshipped by gods and men. [17]

Maggoḷumpena muhapaṭighāsādi-ullolavīciṁ
* With the raft of the Path, he crossed over the waves and currents of delusion, anger and desire

Saṁsāroghaṁ tari; tam-abhayaṁ pārapattaṁ, pajānaṁ
* The ocean of existences; the fearless one fully crossed over, and he established humanity's

Tāṇaṁ leṇaṁ asamasaraṇaṁ ekatitthaṁ patiṭṭhaṁ:
Shelter, safety and unequalled refuge, the one (true) haven:

Puññakkhettaṁ paramasukhadaṁ Dhammarājaṁ namāmi.
I revere the King of the Dhamma, that field of merit, who gives the ultimate bliss. [18]

Kaṇḍambaṁ mūle parahitakaro yo Munindo nisinno,
The Lord of Sages sitting at the root of the Kaṇḍamba tree, seeking the benefit of others,

Accheraṁ sīghaṁ nayanasubhagaṁ ākulaṇṇaggijālaṁ,
* Quickly wrought a wonder by scattering water and fire that was pleasing to the eyes,

Dujjāladdhaṁsaṁ, Munibhi 'jahitaṁ pāṭiheraṁ akāsi:
Destroying the false net (of views), this miracle was not left undone by the Sage:

Vande Taṁ, seṭṭhaṁ paramaratijaṁ iddhidhammeh' upetaṁ.
I worship Him, the praised origin of supreme delight, endowed with psychic power. [19]

Munindakko yeko dayudayaruṇo ñāṇavitthiṇṇabimbo,
That clever Sage, who is the rising dawn of compassion, having extensive knowledge,

Vineyyappāṇoghaṁ kamalakathitaṁ Dhammaraṁsīvarehi,
Who leads over the watery ocean what are called lotuses with the noble rays of his Dhamma,

Subodhesī suddhe tibhavakuhare byāpitakkittinañ-ca,
And awakens the pure of heart in the pit of the three worlds, widely-renowned,

Tilokekaccakkhuṁ dukham-asahanaṁ: Taṁ Mahesiṁ namāmi.
The one (wisdom) eye of the three worlds, who endured suffering: I revere Him, the Great Sage. [20]

Yo Jino anekajātiyaṁ, saputtadāram-aṅgajīvitam-pi,
* That Victor who, in countless lives, gave both his children and wife, his limbs and life,

Bodhipemato alaggamānaso adāsi yeva atthikassa,
Without a clinging mind, for love of Awakening, to he who desired it,

Dānapāramiṁ tato paraṁ apūri sīlapāramādikam-pi,
And after the perfection of generosity fulfilled the others, like the perfection of virtue and so on,

Tāsam-iddhiyopayātam-Aggataṁ: Tam-Ekadīpakaṁ namāmi.
And reached the Highest through their (inherent) power: I revere Him, the one (true) Island. [21]

Devādevātidevaṁ nidhanavapudharaṁ mārabhaṅgaṁ abhaṅgaṁ
The Great God above all gods, bearing his last body, having broken the (five) killers, unbroken (himself),

Dīpaṁ dīpaṁ pajānaṁ, jayavarasayane Bodhipattaṁ 'dhipattaṁ
Who spread the light of wisdom on people, and attained Awakening on the noble victory seat,

Brahmābrahmāgatānaṁ varagirakathikaṁ pāpahīnaṁ pahīnaṁ
Surrounded by brahmas and others, speaking with a noble voice, having given up low actions,

Lokālokābhirāmaṁ: satatam-abhiname Taṁ Munindaṁ Munindaṁ.
Greatly delighting the worlds: I always greatly revere Him, the Lord of Sages, the Lord of the (five) Sages. [22]

Buddho nigrodhabimbo mudukaracaraṇo brahmaghoseṇijaṅgho,
The Buddha, having a form like the banyan tree, soft hands and feet, a voice like brahma, calves like an antelope,

Kosacchādaṅgajāto, punar-api Sugato suppatiṭṭhitapādo,
And a foreskin that covers the organ, the Happy One, with steady feet,

Mūdodātuṇṇalomo, atham-api Sugato brahmujuggattabhāvo,
Soft hair between the brows, the Happy One, straight-limbed (like) a brahma,

Nīlakkhī dīghapaṇhī sukhumamalachavī, thomyarasaggasaggī,
Having blue eyes, long heels, exquisite skin, whose taste buds are the very best, [23]

Cattālīsaggadanto samakalapanajo antaraṁsappapīno,
Having forty of the best teeth, even teeth, a full back between the shoulders,

Cakkenaṅkītapādo aviraḷadasano, Māraj' ussaṅkhapādo,
Wheel-marked feet, unflawed teeth, He who defeated the killers, having high ankles,

Tiṭṭhanto nonamanto 'bhayakaramudunā jaṇṇukānāmasanto,
Who, while standing, without bending, with both his soft hands, can touch his knees,

Vaṭṭakkhandho, Jino gotaruṇapakhumako sīhapubbaḍḍhakāyo,
Whose body is round, the Victor, having eyelashes like an ox, the upper half of whose body is like a lion, [24]

Sattappīno ca dīghaṅguli-m-atha Sugato lomakūpekalomo,
Having seven fat areas, long fingers, the Happy One, with one hair to a vesicle,

Sampannodātadāṭho kanakasamataco nīlamuddhaggalomo,
Full white teeth, smooth, golden skin, with black hair on the top of his head,

Sambuddho, thūlajivho atha sīhahanuko jālikappādahattho,
The Sambuddha, having a broad tongue, then a lion-like jaw, webbed feet and hands,

Nātho uṇhīsasīso itiguṇasahitaṁ: Taṁ Mahesiṁ namāmi.
Whose head has a crown, the Lord endowed with these (thirty-two) qualities: I revere Him, the Great Sage. [25]

“Buddho, Buddho” ti ghoso atidulabhataro kā kathā Buddhabhāvo?
* The sound, “Buddha, Buddha” is extremely rare in the world, what to say of Buddhahood?

Loke tasmā vibhāvī vividhahitasukhaṁ sādhavo patthayantā,
Therefore the wise and good, wishing for various sorts of benefit and happiness,

Iṭṭhaṁ atthaṁ vahantaṁ suranaramahitaṁ nibbhayaṁ dakkhiṇeyyaṁ,
* Desiring their (true) welfare, should always revere Him, who is fearless, worthy, honoured by gods and men,

Lokānaṁ nandivaḍḍhaṁ Dasabalam-asamaṁ, Taṁ namassantu niccaṁ.
The incomparable One of Ten Powers, who increases the happiness of the world. [26]

Evening Paritta Chants, Day One

Samantā cakkavāḷesu atrāgacchantu devatā
May the gods from all over the universe assemble here

saddhammaṁ Munirājassa suṇantu saggamokkhadaṁ:
and listen to the King of the Sage's true Dhamma about heaven and release:

Dhammassavanakālo ayaṁ bhadantā! (3x)
Reverend Sirs, this is the time for hearing the Dhamma!

Namo tassa Bhagavato Arahato Sammāsambuddhassa (3x)
Reverence to him, the Fortunate One, the Worthy One, the Perfect Sambuddha

Ye santā santacittā, tisaraṇasaraṇā, ettha lokantare vā,
Those (gods) who are peaceful, with peaceful minds, who have taken refuge in the triple refuge, whether here, or above the worlds,

bhummā bhummā ca devā, guṇagaṇagahaṇā, byāvaṭā sabbakālaṁ,
the various earth gods, that group who have taken up, and are engaged in, virtuous deeds all of the time,

ete āyantu devā, varakanakamaye, Merurāje vasanto,
may these gods come, those who dwell on the majestic Mt. Meru, that excellent golden mountain,

santo santo sahetuṁ Munivaravacanaṁ sotumaggaṁ samaggaṁ.
peacefully, and with good reason, (to hear) the Sage's excellent word about entering the stream, and harmony.

Sabbesu cakkavāḷesu yakkhā devā ca brahmano,
May all yakkhas, gods, and deities, from the whole universe,

Yaṁ amhehi kataṁ puññaṁ sabbasampattisādhukaṁ
° After partaking of the merits, and of all the thoroughly good fortune

Sabbe taṁ anumoditvā samaggā sāsane ratā,
We have acquired, being in harmony, and delighting in the teaching,

Pamādarahitā hontu ārakkhāsu visesato.
Be not heedless and grant us complete protection.

Sāsanassa ca lokassa vuḍḍhī bhavatu sabbadā,
May the teaching and the world be on the increase every day,

Sāsanam-pi ca lokañ-ca devā rakkhantu sabbadā.
And may the gods every day protect the teaching and the world.

Saddhiṁ hontu sukhī sabbe parivārehi attano,
° May you, and all those who are around you, together with

Anīghā sumanā hontu, saha sabbehi ñātibhi.
All your relatives, be untroubled, happy, and easy in mind.

Rājato vā, corato vā, manussato vā, amanussato vā,
(May you be protected) from the king, thieves, humans, and non-humans,

aggito vā, udakato vā, pisācato vā, khāṇukato vā, kaṇṭakato vā,
from fire and water, demons, stumps, and thorns,

nakkhattato vā, janapadarogato vā,
from unlucky stars, and epidemics,

asaddhammato vā, asandiṭṭhito vā, asappurisato vā,
from what is not the true dhamma, not right view, not a good person,

caṇḍa-hatthi-assa-miga-goṇa-kukkura-ahivicchika-maṇisappa-
and from fierce elephants, horses, antelopes, bulls, dogs, snakes, scorpions, poisonous serpents,

dīpi-accha-taraccha-sukara-mahisa-yakkha-rakkhasādīhi
panthers, bears, hyenas, wild boars, buffaloes, yakkhas, rakkhasas, and so on,

nānā bhayato vā, nānā rogato vā, nānā upaddavato vā, ārakkhaṁ gaṇhantu!
from the manifold fears, the manifold diseases, the manifold calamities, (from all of these troubles) may you receive protection!

Maṅgalasuttaṁ

The Discourse on the Blessings

Introductory Verses

Yaṁ maṅgalaṁ dvādasahi cintayiṁsu sadevakā,
What a blessing is was thought about by gods and men for twelve (years),

sotthānaṁ nādhigacchanti; aṭṭhatiṁsañ-ca maṅgalaṁ
but they did not attain (true) safety; the thirty-eight blessings

desitaṁ devadevena sabbapāpavināsanaṁ.
which were preached by the god of gods make all that is bad perish.

Sabbalokahitatthāya maṅgalaṁ parittaṁ taṁ bhaṇāmahe.
For the whole world's benefit and welfare we will recite that blessed safeguard.

The Safeguard

Evaṁ me sutaṁ:
Thus I have heard:

ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati
at one time the Fortunate One was dwelling near Sāvatthi

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho aññatarā devatā abhikkantāya rattiyā,
Then a certain god, towards the end of the night,

abhikkantavaṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā,
whose surpassing beauty lit up the whole of Jeta's Wood,

yena Bhagavā tenupasaṅkami,
approached the Fortunate One,

upasaṅkamitvā Bhagavantaṁ abhivādetvā, ekam-antaṁ aṭṭhāsi.
and after approaching and worshipping the Fortunate One, he stood on one side.

Ekam-antaṁ ṭhitā kho sā devatā Bhagavantaṁ gāthāya ajjhabhāsi:
While standing on one side that god addressed the Fortunate One with a verse:

"Bahū devā manussā ca maṅgalāni acintayuṁ
"Many are the gods and the men who have thought about the blessings

ākaṅkhamānā sotthānaṁ: brūhi maṅgalam-uttamaṁ."
hoping for safety: now please say what is the supreme blessing." [1]

"Asevanā ca bālānaṁ, paṇḍitānañ-ca sevanā,
"Not associating with fools, but associating with the wise,

pūjā ca pūjanīyānaṁ: etaṁ maṅgalam-uttamaṁ.
honouring those worthy of honour: this is the supreme blessing. [2]

Patirūpadesavāso ca, pubbe ca katapuññatā,
Living in a suitable place, formerly having done good deeds,

attasammāpaṇidhi ca: etaṁ maṅgalam-uttamaṁ.
aspiring in a right way oneself: this is the supreme blessing. [3]

Bāhusaccañ-ca sippañ-ca, vinayo ca susikkhito,
Having great learning and craft, and being disciplined and well trained,

subhāsitā ca yā vācā: etaṁ maṅgalam-uttamaṁ.
and whatever words are well spoken: this is the supreme blessing. [4]

Mātāpitu-upaṭṭhānaṁ, puttadārassa saṅgaho,
Attendance on one's mother and father, looking after one's wife and children,

anākulā ca kammantā: etaṁ maṅgalam-uttamaṁ.
with works that are not agitating: this is the supreme blessing. [5]

Dānañ-ca Dhammacariyā ca, ñātakānañ-ca saṅgaho,
Giving, and living by the Dhamma, and looking after one's relatives,

anavajjāni kammāni: etaṁ maṅgalam-uttamaṁ.
(performing) actions that are blameless: this is the supreme blessing. [6]

Ārati virati pāpā, majjapānā ca saṁyamo,
Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

appamādo ca dhammesu: etaṁ maṅgalam-uttamaṁ.
being heedful regarding (all) things: this is the supreme blessing. [7]

Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,
Having respect, being humble, being satisfied and grateful,

kālena Dhammassavaṇaṁ: etaṁ maṅgalam-uttamaṁ.
listening to Dhamma at the right time: this is the supreme blessing. [8]

Khantī ca sovacassatā, samaṇānañ-ca dassanaṁ,
Being patient and easily spoken to, seeing ascetics,

kālena Dhammasākacchā: etaṁ maṅgalam-uttamaṁ.
discussing Dhamma at the right time: this is the supreme blessing. [9]

Tapo ca brahmacariyañ-ca, ariyasaccānadassanaṁ,
Austere, living spiritually, insight into the noble truths,

nibbānasacchikiriyā ca: etaṁ maṅgalam-uttamaṁ.
the experience of Nibbāna: this is the supreme blessing. [10]

Phuṭṭhassa lokadhammehi, cittaṁ yassa na kampati,
He whose mind does not waver, when it is touched by things of this world,

asokaṁ virajaṁ khemaṁ: etaṁ maṅgalam-uttamaṁ.
(being) griefless, dustless, and secure: this is the supreme blessing. [11]

Etādisāni katvāna, sabbattha-m-aparājitā,
Having done as here directed, they are undefeated everywhere,

sabbattha sotthiṁ gacchanti: taṁ tesaṁ maṅgalam-uttamaṁ."
they go everywhere in safety: for them this is the supreme blessing." [12]

Maṅgalasuttaṁ Niṭṭhitaṁ
The Discourse on the Blessings is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Two

Paṇidhānato paṭṭhāya, Tathāgatassa dasapāramiyo,
Beginning with the aspiration (for Buddhahood, and thinking of) the Realised One's ten perfections,

dasa-upapāramiyo, dasaparamatthapāramiyo ti - samatiṁsapāramiyo
ten minor perfections, ten great perfections - altogether thirty perfections,

pañcamahāpariccāge, lokatthacariyaṁ
his five great sacrifices, life of benefitting the world, life of benefitting his relatives, life of benefitting (by becoming) Buddha,

ñātatthacariyaṁ Buddhatthacariyan-ti
life of benefitting his relatives, life of benefitting (by becoming) Buddha,

tisso cariyāyo, pacchimabhave gabbhāvokkantiṁ, jātiṁ,
three ways of conduct, descent into the womb for his final existence, birth,

abhinikkhamanaṁ, padhānacariyaṁ, Bodhipallaṅke,
great renunciation, life of effort, sitting cross legged at the Bodhi tree,

Māravijayaṁ, Dhammacakkappavattanam,
victory over Māra, turning of the Wheel of Dhamma,

sabbaññutañāṇappaṭivedhaṁ, navalokuttaradhamme ti,
his penetration and knowledge of omniscience, and his nine supermundane attainments,

sabbe pime Buddhaguṇe āvajjitvā, Vesāliyā tīsu pākārantaresu,
and after considering all these Buddha qualities, (going around) the three walls of Vesāli,

tiyāmarattiṁ, parittaṁ karonto āyasmā Ānandatthero
during the three watches of the night, the venerable elder Ānanda,

viya kāruññacittaṁ upaṭṭhapetvā:
after establishing great compassion in his heart, made this safeguard:

Koṭīsatasahassesu cakkavāḷesu devatā
The gods in the ten hundred thousand million universes

Yassānaṁ paṭiggaṇhanti yañ-ca Vesāliyā pure,
accepted the order (given) in the city of Vesāli,

rogāmanusssadubbhikkhasambhūtaṁ tividhaṁ bhayaṁ,
and disease, non-human beings, and famine, the threefold fear that had arisen,

khippam-antaradhāpesi, parittaṁ taṁ bhaṇāmahe:
quickly disappeared, we will recite that safeguard:

Ratanasuttaṁ

The Discourse on the Treasures

Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

sabbe va bhūtā sumanā bhavantu, atho pi sakkacca suṇantu bhāsitaṁ.
may the minds of all those beings be happy, and may they listen carefully to what is said. [1]

Tasmā hi bhūtā nisāmetha sabbe, mettaṁ karotha mānusiyā pajāya,
Therefore, all of you beings, be attentive, be friendly towards this generation of men,

divā ca ratto ca haranti ye baliṁ, tasmā hi ne rakkhatha appamattā.
they who bring offerings by day and by night, therefore, being heedful, you must protect them. [2]

Yaṁ kiñci vittaṁ - idha vā huraṁ vā saggesu vā - yaṁ ratanaṁ paṇītaṁ
Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṁ atthi Tathāgatena, idam-pi Buddhe ratanaṁ paṇītaṁ:
is not equal unto the Realised One, this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety! [3]

Khayaṁ virāgaṁ amataṁ paṇītaṁ yad-ajjhagā Sakyamunī samāhito,
(Craving's) end, dispassion, deathlessness, excellence which the concentrated Sakyan sage attained,

na tena dhammena samatthi kiñci idam-pi Dhamme ratanaṁ paṇītaṁ:
there is nothing that is equal to that state this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety! [4]

Yam-Buddhaseṭṭho parivaṇṇayī suciṁ samādhim-ānantarikañ-ñam-āhu,
That which the Buddha, the Great One, praised as pure, the concentration said to have prompt (result),

samādhinā tena samo na vijjati idam-pi Dhamme ratanaṁ paṇītaṁ:
No equal to that concentration is found, this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety! [5]

Ye puggalā aṭṭha sataṁ pasatthā cattāri etāni yugāni honti,
Those eight individuals praised by the good there are these four pairs (of individuals),

te dakkhiṇeyyā Sugatassa sāvakā, etesu dinnāni mahapphalāni.
those disciples of the Happy One are worthy of gifts, those things that have been given to them have great fruit.

Idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [6]

Ye suppayuttā manasā daḷhena nikkāmino Gotamasāsanamhi,
Those who have firm and devoted minds, without sense desire in Gotama's dispensation,

te pattipattā amataṁ vigayha laddhā mudhā nibbutiṁ bhuñjamānā.
those who have attained, and entered the deathless, are enjoying emancipation, gained for free.

Idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [7]

Yathindakhīlo pathavissito siyā catubbhi vātehi asampakampiyo,
Just as a locking post stuck fast in the earth does not waver on account of the four winds,

tathūpamaṁ sappurisaṁ vadāmi, yo ariyasaccāni avecca passati.
in the same way, I say, is the true person, the one who sees the noble truths completely.

Idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [8]

Ye ariyasaccāni vibhāvayanti, gambhīrapaññena sudesitāni,
Those who clearly distinguish the noble truths, which were well preached by the one with deep wisdom,

kiñcāpi te honti bhusappamattā na te bhavaṁ aṭṭhamaṁ ādiyanti.
however great they become in heedlessness still they do not take up an eighth existence.

Idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [9]

Sahā vassa dassanasampadāya tayassu dhammā jahitā bhavanti:
With his attainment of (liberating) insight there are a triad of things that are given up:

sakkāyadiṭṭhi vicikicchitañ-ca sīlabbataṁ vāpi yad-atthi kiñci.
embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

catūhapāyehi ca vippamutto, chaccābhiṭhānāni abhabba' kātuṁ.
he is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

Idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!

This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [10]

Kiñcāpi so kamma' karoti pāpakaṁ kāyena vācā uda cetasā vā,
Whatever bad action there is that he performs by way of body, or of speech, or of mind,

abhabba so tassa paṭicchadāya abhabbatā diṭṭhapadassa vuttā.
he is incapable of covering it up: this incapacity is said of one who has seen the state (of peace).

Idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [11]

Vanappagumbe yatha phussitagge gimhānamāse paṭhamasmiṁ gimhe,
Just like a tall woodland tree crowned with blossom in the summer months, in the early summer,

tathūpamaṁ Dhammavaraṁ adesayi, Nibbānagāmiṁ paramaṁhitāya.
in the same way he preached the Dhamma which is best, which goes to Nibbāna, the highest benefit.

Idam-pi Buddhe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Buddha: by virtue of this truth may there be safety! [12]

Varo varaññū varado varāharo, anuttaro Dhammavaraṁ adesayī.
The best one, knowing the best, giving the best, brought the best, unsurpassed he preached the best Dhamma.

Idam-pi Buddhe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Buddha: by virtue of this truth may there be safety! [13]

Khīṇaṁ purāṇaṁ nava' natthi sambhavaṁ, virattacittāyatike bhavasmiṁ,
The old is destroyed, and nothing new is produced, (their) minds are unexcited by future rebirth,

te khīṇabījā avirūḷhichandā, nibbanti dhīrā yathāyam-padīpo.
they have destroyed the seeds, and have no desire for growth, the wise are still, just as this lamp (is still).

Idam-pi Saṅghe ratanaṁ paṇītaṁ: etena saccena suvatthi hotu!
This excellent treasure is in the Saṅgha: by virtue of this truth may there be safety! [14]

(Spoken by Sakka, lord of the gods:)

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṁ devamanussapūjitaṁ, Buddhaṁ namassāma - suvatthi hotu!
the Realised One is revered by gods and men, we honour the Buddha - may there be safety! [15]

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṁ devamanussapūjitaṁ, Dhammaṁ namassāma - suvatthi hotu!
the Realised One is revered by gods and men, we honour the Dhamma - may there be safety! [16]

Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe,
Whatever beings have come together here, whether of the earth or in the firmament,

Tathāgataṁ devamanussapūjitaṁ, Saṅghaṁ namassāma - suvatthi hotu!
the Realised One is revered by gods and men, we honour the Saṅgha - may there be safety! [17]

Ratanasuttaṁ Niṭṭhitaṁ
The Discourse on the Treasures is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Three

Mettasuttaṁ

The Discourse on Friendliness Meditation

Introductory Verses

Yassānubhāvato yakkhā neva dassenti bhīsanaṁ,
Because of the power of that (safeguard) the yakkhas could not make fearful (sights) appear,

yamhi cevānuyuñjanto rattindivam-antandito
by practising that diligently night and day

sukhaṁ supati sutto ca pāpaṁ kiñci na passati -
he sleeps happily, and while sleeping does not see anything bad -

evam-ādiguṇopetaṁ, parittaṁ taṁ bhaṇāmahe.
it is endowed with such qualities, we will recite that safeguard.

The Safeguard

Karaṇīyam-atthakusalena, yan-ta' santaṁ padaṁ abhisamecca:
What should be done by one skilled in goodness, who has comprehended the state of peace:

sakko ujū ca suhujū ca, suvaco cassa mudu anatimānī,
° he ought to be able, straight, and upright, easy to speak to, meek, without conceit, [1]

santussako ca subharo ca, appakicco ca sallahukavutti,
satisfied (with little), easy to support, free from duties, and light in living,

santindriyo ca nipako ca, appagabbho kulesvananugiddho,
with faculties at peace, prudent, not forward, and greedless among the families, [2]

na ca khuddam-ācare kiñci yena viññū pare upavadeyyuṁ.
he should not do the slightest thing whereby others who are wise might find fault (with him).

"Sukhino va khemino hontu, sabbasattā bhavantu sukhitattā!
"(May all beings) be happy and secure, may all beings in their hearts be happy! [3]

Ye keci pāṇabhūtatthi tasā vā thāvarā v' anavasesā,
Whatsoever breathing beings there are - trembling, firm, or any other (beings),

dīghā vā yeva mahantā, majjhimā rassakā aṇukathūlā,
whether they be long or great, of middle (size), short, tiny, or of compact (body), [4]

diṭṭhā vā ye va adiṭṭhā, ye va dūre vasanti avidūre,
those who are seen, and those who are unseen, those who live far away, those who are near,

bhūtā va sambhavesī vā sabbasattā bhavantu sukhitattā!"
those who are born, and those who still seek birth may all beings in their hearts be happy!" [5]

Na paro paraṁ nikubbetha, nātimaññetha katthaci na' kañci,
No one should cheat another, nor should he despise anyone wherever he is,

byārosanā paṭighasaññā nāññam-aññassa dukkham-iccheyya.
° he should not long for suffering for another because of anger or resentment. [6]

Mātā yathā niyaṁ puttam-āyusā ekaputtam-anurakkhe,
° In the same way as a mother would protect her child, her only child, with her life,

evam-pi sabbabhūtesu mānasaṁ bhāvaye aparimāṇaṁ.
so too towards all beings one should develop the measureless thought (of friendliness). [7]

Mettañ-ca sabbalokasmi' mānasaṁ bhāvaye aparimāṇaṁ,
Towards the entire world he should develop the measureless thought of friendliness,

uddhaṁ adho ca tiriyañ-ca, asambādhaṁ averam-asapattaṁ.
above, below, and across (the middle), without barriers, hate, or enmity. [8]

Tiṭṭhaṁ caraṁ nisinno va, sayāno vā yāvatassa vitamiddho,
Standing, walking, sitting, lying, for as long as he is without torpor,

etaṁ satiṁ adhiṭṭheyya, brahmam-etaṁ vihāram-idha-m-āhu.
he should be resolved on this mindfulness, for this, they say here, is the (true) spiritual life. [9]

Diṭṭhiñ-ca anupaggamma, sīlavā dassanena sampanno,
Without going near a (wrong) view, virtuous, and endowed with (true) insight,

kāmesu vineyya gedhaṁ, na hi jātuggabbhaseyya' punar-eti.
having removed greed towards sense pleasures, he does not come to lie in a womb again. [10]

Mettasuttaṁ niṭṭhitaṁ
The Discourse on Friendliness Meditation is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Four

Khandhasuttaṁ

The Discourse about the Constituent Groups (of Mind & Body)

Introductory Verses

Sabbāsīvisajātīnaṁ dibbamantāgadaṁ viya,
To all kinds of poisonous snakes it is like the medicine of a divine charm,

yaṁ nāseti visaṁ ghoraṁ sesañ-cāpi parissayaṁ.
it destroys terrible poisons and all other dangers.

Āṇākkhettamhi sabbattha, sabbadā sabbapāṇinaṁ,
In this order's domain, (which is) everywhere, always, for all living creatures,

sabbaso pi nivāreti, parittaṁ taṁ bhaṇāmahe.
it thoroughly wards off (all dangers), we will recite that safeguard.

The Safeguard

Virūpakkhehi me mettaṁ, mettaṁ Erāpathehi me,
I am friendly with the Virūpakkhas, with the Erāpathas I am friendly,

Chabyāputtehi me mettaṁ, mettaṁ Kaṇhāgotamakehi ca.
I am friendly with the Chabyāputtas, and friendly with the Kaṇhāgotamakas. [1]

Apādakehi me mettaṁ, mettaṁ dvipādakehi me,
I am friendly with those without feet, with those with two feet I am friendly,

catuppadehi me mettaṁ, mettaṁ bahuppadehi me.
I am friendly with those with four feet, with those with many feet I am friendly. [2]

Mā maṁ apādako hiṁsi, mā maṁ hiṁsi dvipādako,
May the one without feet not hurt me, may the one with two feet not hurt me,

mā maṁ catuppado hiṁsi, mā maṁ hiṁsi bahuppado.
may the one with four feet not hurt me, may the one with many feet not hurt me. [3]

Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,
May all beings, all living creatures, all who are born, in their entirety,

sabbe bhadrāni passantu, mā kañci pāpam-āgamā.
may all see prosperity, may nothing bad come to anyone. [4]

Appamāṇo Buddho!
The Buddha is measureless!

Appamāṇo Dhammo!
The Dhamma is measureless!

Appamāṇo Saṅgho!
The Saṅgha is measureless!

Pamāṇavantāni sirīsapāni,
Measurable are creeping things,

ahivicchikā, satapadī, uṇṇānābhī, sarabū, mūsikā.
(such as) snakes, scorpions, centipedes, spiders, lizards, and rats.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni!
I have made this protection, I have made this safeguard, may (all these) beings go away!

Sohaṁ namo Bhagavato, namo sattannaṁ Sammāsambuddhānaṁ.
I revere the Fortunate One, I revere the seven Perfect Sambuddhas.

Khandhasuttaṁ Niṭṭhitaṁ
The Discourse about the Constituent Groups (of Mind & Body) is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Five

Morasuttaṁ

The Discourse about the Peacock

Introductory Verses

Pūrentaṁ Bodhisambhāre nibbattaṁ morayoninaṁ.
While fulfilling the conditions for Awakening he was born from a peahen's womb.

Yena saṁvihitārakkhaṁ Mahāsattaṁ vane carā
As the Great Being was protected with (a safeguard) the forest dwellers

cirassaṁ vāyamantā pi, neva sakkhiṁsu gaṇhituṁ.
were unable to catch him, though they endeavoured for a long time.

"Brahmamantan"-ti akkhātaṁ, parittaṁ taṁ bhaṇāmahe.
It is declared to be "Brahma's Charm", we will recite that safeguard.

The Safeguard

"Udetayaṁ Cakkhumā ekarājā,
"That One who gives Vision, the sole king, comes up,

harissavaṇṇo pathavippabhāso,
he is golden coloured, he enlightens the earth,

taṁ taṁ namassāmi harissavaṇṇaṁ pathavippabhāsaṁ,
therefore I revere the golden coloured one, who enlightens the earth,

tayājja guttā viharemu divasaṁ.
guarded by you today, we will live out the day. [1]

Ye brāhmaṇā vedagū sabbadhamme
° I revere those brahmins who have true understanding

te me namo - te ca maṁ pālayantu!
of all things - may they keep watch over me!

Namatthu Buddhānaṁ! Namatthu Bodhiyā!
Revere the Buddhas! Revere Awakening!

Namo Vimuttānaṁ! Namo Vimuttiyā!"
Reverence to the Free! Reverence to Freedom!" [2]

Imaṁ so parittaṁ katvā moro carati esanā.
After making this safeguard the peacock roams about seeking (for food).

“Apetayaṁ Cakkhumā ekarājā,
“That One who gives Vision, the sole king, goes down,

harissavaṇṇo pathavippabhāso,
he is golden coloured, he enlightens the earth,

taṁ taṁ namassāmi harissavaṇṇaṁ pathavippabhāsaṁ,
therefore I revere the golden coloured one, who enlightens the earth,

tayājja guttā viharemu rattiṁ.
guarded by you today, we will live out the night. [3]

Ye brāhmaṇā vedagū sabbadhamme
° I revere those brahmins who have true understanding

te me namo - te ca maṁ pālayantu!
of all things - may they keep watch over me!

Namatthu Buddhānaṁ! Namatthu Bodhiyā!
Revere the Buddhas! Revere Awakening!

Namo Vimuttānaṁ! Namo Vimuttiyā!”
Reverence to the Free! Reverence to Freedom!”

Imaṁ so parittaṁ katvā moro vāsam-akappayi.
After making this safeguard the peacock dwells on (without fear). [4]

Morasuttaṁ Niṭṭhitaṁ
The Discourse about the Peacock is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Six

Vaṭṭasuttaṁ

The Discourse about the Quail

Introductory Verses

Pūrentaṁ Bodhisambhāre nibbattaṁ vaṭṭajātiyaṁ,
While fulfilling the conditions for Awakening he was born as a kind of quail,

yassa tejena dāvaggi Mahāsattaṁ vivajjayi.
and through his spiritual power the Great Being avoided the forest-fire.

Therassa Sāriputtassa Lokanāthena bhāsitaṁ,
This was spoken by the Lord of the World to the Elder Sāriputta,

Kappaṭṭhāyiṁ mahātejaṁ: parittaṁ taṁ bhaṇamahe.
it has great power for a world-cycle: we will recite that safeguard.

The Safeguard

Atthi loke sīlaguṇo saccaṁ soceyyanuddayā,
There is in the world virtue, truth, purity and empathy,

tena saccena kāhāmi, saccakiriyam-uttamaṁ,
by the truth of that I will make an asseveration of supreme truth,

Āvajjetvā Dhammabalaṁ, saritvā pubbake Jine,
After reflecting on the strength of the Dhamma, and recalling the former Victors,

saccabalam-avassāya, saccakiriyam-akāsahaṁ:
relying on the strength of truth, I made an asseveration of truth:

"Santi pakkhā apatanā, santi pādā avañcanā,
"There are wings which fly not, there are feet which walk not,

Mātāpitā ca nikkhantā, Jātaveda, paṭikkama!"
Mother and Father have gone out, Fire, please depart!"

Sahasacce kate mayhaṁ, mahāpajjalito sikhī
This (asseveration) was made by me with truth, and the great blazing fire

vajjesi soḷasakarīsāni, udakaṁ patvā yathā sikhī,
avoided (this area for) sixteen measures, like fire after reaching water,

saccena me samo natthi, esā me saccapāramī!
there is no one my equal for truth, such is my perfection of truth!

Vaṭṭasuttaṁ Nitthitaṁ
The Discourse about the Quail

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Seven

Dhajaggasuttaṁ

The Discourse about the Top of a Banner

Introductory Verses

Yassānussaraṇenāpi antalikkhe pi pāṇino
By the recollection of that (safeguard) living creatures in the firmament

patiṭṭham-adhigacchanti, bhūmiyaṁ viya sabbathā.
obtain complete support, just like (living creatures) everywhere on earth.

Sabbupaddavajālamhā yakkhacorārisambhavā,
From the net of all adversity arising from yakkhas, thieves, and rivals,

gaṇanā na ca muttānaṁ, parittaṁ taṁ bhaṇāmahe.
those who were released cannot be numbered, we will recite that safeguard.

The Safeguard

Evaṁ me sutaṁ:
Thus I have heard:

ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharati
at one time the Fortunate One was dwelling near Sāvatthi

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika's grounds in Jeta's Wood.

Tatra kho Bhagavā bhikkhū āmantesi:
There it was that the Fortunate One addressed the monks, saying:

"Bhikkhavo!" ti, "Bhadante!" ti te bhikkhū Bhagavato paccassosuṁ,
"Monks!", "Reverend Sir!" those monks replied to the Fortunate One,

Bhagavā etad-avoca:
and the Fortunate One said this:

"Bhūtapubbaṁ bhikkhave devāsurasaṅgāmo samupabyūḷho ahosi.
"Formerly, monks, there was a massed battle between the gods and the asuras.

Atha kho bhikkhave Sakko devānamindo deve Tāvatiṁse āmantesi:
Then, monks, the lord of the gods Sakka addressed the Tāvatiṁsa gods, saying:

"Sace mārisā devānaṁ saṅgāmagatānaṁ
"If, dear Sirs, to the gods who have gone into battle

uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā,
there should arise fear, or terror, or horror,

mameva tasmiṁ samaye dhajaggaṁ ullokeyyātha.
at that time you could look for the top of my banner.

Mamaṁ hi vo dhajaggaṁ ullokayataṁ
For to those who look to the top of my banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce me dhajaggaṁ ullokeyyātha,
If you cannot look to the top of my banner,

atha Pajāpatissa devarājassa dhajaggaṁ ullokeyyātha.
then you could look for the top of the god-king Pajāpati's banner.

Pajāpatissa hi vo devarājassa dhajaggaṁ ullokayataṁ
For to those who look to the top of the god-king Pajāpati's banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce Pajāpatissa devarājassa dhajaggaṁ ullokeyyātha,
If you cannot look to the top of the god-king Pajāpati's banner,

atha Varuṇassa devarājassa dhajaggaṁ ullokeyyātha.
then you could look for the top of the god-king Varuṇa's banner.

Varuṇassa hi vo devarājassa dhajaggaṁ ullokayataṁ
For to those who look to the top of the god-king Varuṇa's banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā, so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce Varuṇassa devarājassa dhajaggaṁ ullokeyyātha,
If you cannot look to the top of the god-king Varuṇa's banner,

atha Īsānassa devarājassa dhajaggaṁ ullokeyyātha.
then you could look for the top of the god-king Īsāna's banner.

Īsānassa hi vo devarājassa dhajaggaṁ ullokayataṁ
For to those who look to the top of the god-king Īsāna's banner

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā, lomahaṁso vā so pahīyissatī ti.
whatever fear there may be, or terror, or horror, will be given up.

Taṁ kho pana bhikkhave
But, monks,

Sakkassa vā devānamindassa dhajaggaṁ ullokayataṁ,
to he who looks to the top of the lord of the gods Sakka's banner,

Pajāpatissa vā devarājassa dhajaggaṁ ullokayataṁ,
or who looks to the top of the god-king Pajāpati's banner,

Varuṇassa vā devarājassa dhajaggaṁ ullokayataṁ,
or who looks to the top of the god-king Varuṇa's banner,

Īsānassa vā devarājassa dhajaggaṁ ullokayataṁ,
or who looks to the top of the god-king Īsāna's banner,

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā,
whatever fear there may be, or terror, or horror,

so pahīyethāpi no pi pahīyetha.
may be given up, and may not be given up.

Taṁ kissa hetu?
What is the reason for that?

Sakko hi bhikkhave devānamindo
The lord of the gods Sakka, monks,

avītarāgo avītadoso avītamoho, bhīru chambhi utrāsi palāyī ti.
being fearful, terrified, scared, he ran away. is not free from passion, is not free from hatred, is not free from delusion,

Ahañ-ca kho bhikkhave evaṁ vadāmi:
But I say this, monks:

Sace tumhākaṁ bhikkhave araññagatānaṁ vā,
If to you, monks, after going to the wilderness,

rukkhamūlagatānaṁ vā, suññāgāragatānaṁ vā,
or to the root of a tree, or to an empty place,

uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā,
there should arise fear, or terror, or horror,

mameva tasmiṁ samaye anussareyyātha:
at that time you could recollect me thus:

"Iti pi so Bhagavā Arahaṁ Sammāsambuddho,
"Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Happy One, the One who understands the worlds,

anuttaro purisadammasārathi,
the unsurpassed guide for those people who need taming,

Satthā devamanussānaṁ Buddho Bhagavā" ti.
the Teacher of gods and men, the Buddha, the Fortunate One."

Mamaṁ hi vo bhikkhave anussarataṁ
For, monks, to those who recollect me

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce maṁ anussareyyātha, atha Dhammaṁ anussareyyātha:
If you cannot recollect me, then recollect the Dhamma thus:

"Svākkhāto Bhagavatā Dhammo,
"The Dhamma has been well-proclaimed by the Fortunate One,

sandiṭṭhiko, akāliko, ehipassiko, opaneyyiko,
it is visible, not subject to time, inviting inspection, onward leading,

paccattaṁ veditabbo viññūhī" ti.
and can be understood by the wise for themselves."

Dhammaṁ hi vo bhikkhave anussarataṁ
For, monks, to those who recollect the Dhamma

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

No ce Dhammaṁ anussareyyātha, atha Saṅghaṁ anussareyyātha:
If you cannot recollect the Dhamma, then recollect the Saṅgha thus:

"Suppaṭipanno Bhagavato sāvakasaṅgho,
"The Fortunate One's Saṅgha of disciples are good in their practice,

ujuppaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are upright in their practice,

ñāyappaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are systematic in their practice,

sāmīcippaṭipanno Bhagavato sāvakasaṅgho,
the Fortunate One's Saṅgha of disciples are correct in their practice,

yad-idaṁ cattāri purisayugāni aṭṭha purisapuggalā,
that is to say, the four pairs of persons, the eight individual persons,

esa Bhagavato sāvakasaṅgho,
this is the Fortunate One's Saṅgha of disciples,

āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalikaranīyo,
they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

anuttaraṁ puññakkhettaṁ lokassā" ti.
they are an unsurpassed field of merit for the world."

Saṅghaṁ hi vo bhikkhave anussarataṁ
For, monks, to those who recollect the Saṅgha

yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā so pahīyissati.
whatever fear there may be, or terror, or horror, will be given up.

Taṁ kissa hetu?
What is the reason for that?

Tathāgato hi bhikkhave Arahaṁ Sammāsambuddho,
The Realised One, monks, the Worthy One, the Perfect Sambuddha,

vītarāgo, vītadoso, vītamoho, abhīru acchambhī anutrāsī apalāyī" ti.
is free from passion, is free from hatred, is free from delusion, not being fearful, not terrified, not scared, he did not run away."

Idam-avoca Bhagavā, idaṁ vatvā Sugato athāparaṁ etad-avoca Satthā:
The Fortunate One said this, and after saying this, the Happy One, the Teacher, said something more:

"Araññe rukkhamūle vā, suññāgāre va bhikkhavo,
"In the wilds, at the root of a tree, or in an empty place, monks,

anussaretha Sambuddhaṁ, bhayaṁ tumhāka' no siyā.
you must recollect the Sambuddha, and there will be no fear for you. [1]

No ce Buddhaṁ sareyyātha, lokajeṭṭhaṁ narāsabhaṁ,
if you can't remember the Buddha, the world's elder, the man-bull,

atha Dhammaṁ sareyyātha, niyyānikaṁ sudesitaṁ.
then you must remember the Dhamma, which leads out, which is well preached. [2]

No ce Dhammaṁ sareyyātha, niyyānikaṁ sudesitaṁ,
If you can't remember the Dhamma, which leads out, which is well preached,

atha Saṅghaṁ sareyyātha, puññakkhettaṁ anuttaraṁ.
then you must remember the Saṅgha, which is an unsurpassed field of merit. [3]

Evaṁ Buddhaṁ sarantānaṁ, Dhammaṁ Saṅghañ-ca bhikkhavo,
Thus for those who remember the Buddha, the Dhamma, or the Saṅgha, monks,

bhayaṁ vā chambhitattaṁ vā, lomahaṁso na hessati.
(there will be no) fear, or terror, there will be no horror. [4]

Dhajaggasuttaṁ Niṭṭhitaṁ
The Discourse about the Top of a Banner is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Eight

Āṭānāṭiyasuttaṁ

The Āṭānāṭiya Discourse

Introductory Verses

Appasannehi Nāthassa Sāsane sādhusammate,
About those having little faith in the Lord's well-honoured Dispensation,

amanussehi caṇḍehi, sadā kibbisakāribhi,
about violent non-human beings, who are always criminals,

parisānaṁ catassannaṁ ahiṁsāya ca guttiyā,
* this is what was preached by the Great Hero to the four assemblies,

yaṁ desesi Mahāvīro: parittaṁ taṁ bhaṇāmahe.
about non-violence and watchfulness: we will recite that safeguard.

The Safeguard

Vipassissa namatthu, Cakkhumantassa sirīmato,
May you revere Vipassī, the glorious Visionary,

Sikhissa pi namatthu, sabbabhūtānukampino,
may you revere Sikhī, who has pity on all beings,

Vessabhussa ca namatthu, nhātakassa tapassino,
may you revere Vessabhū, the austere one, cleansed (of corruptions),

namatthu Kakusandhassa, Mārasenāpamaddino,
may you revere Kakusandha, who has crushed Māra's army,

Koṇāgamanassa namatthu, brāhmaṇassa vusīmato,
may you revere Koṇāgamana, the accomplished brahmin,

Kassapassa ca namatthu, vippamuttassa sabbadhi.
may you revere Kassapa, who is free in every respect.

Aṅgīrasassa namatthu, Sakyaputtassa sirīmato,
May you revere Aṅgīrasa, the glorious son of the Sakyans,

yo imaṁ Dhammam-adesesi, sabbadukkhapanūdanaṁ.
he who preached this Dhamma, which is the dispelling of all suffering.

Ye cāpi nibbutā loke, yathābhūtaṁ vipassisuṁ,
Those who are emancipated in the world, who have insight (into things) as they are,

te janā apisuṇātha, mahantā vītasāradā,
those people free from malicious speech, who are great and fully mature,

hitaṁ devamanussānaṁ, yaṁ namassanti Gotamaṁ,
they will revere that Gotama, who is of benefit to gods and men,

vijjācaraṇasampannaṁ, mahantaṁ vītasāradaṁ.
who has understanding and good conduct, who is great and fully mature.

Ete caññe ca Sambuddhā, anekasatakotiyo,
Those other Buddhas, countless hundreds of millions,

sabbe Buddhā 'samasamā, sabbe Buddhā mahiddhikā,
all those unequalled Buddhas, all those Buddhas of great power,

sabbe Dasabalūpetā, vesārajjehupāgatā,
all those endowed with Ten Powers, with (supreme) confidence,

sabbe te paṭijānanti Āsabhaṁ ṭhānam-uttamaṁ.
they all acknowledge the Bull in the supreme abode.

Sīhanādaṁ nadantete parisāsu visāradā,
These roar the Lion's Roar confidently amongst the assemblies,

brahmacakkaṁ pavattenti, loke appaṭivattiyaṁ.
and turn the supreme (Dhamma) wheel, which cannot be turned back in the world.

Upetā Buddhadhammehi aṭṭhārasahi nāyakā,
They are Leaders endowed with eighteen things pertaining to the Buddhas,

bāttiṁsalakkhaṇūpetāsīītānubyañjanādharā,
endowed with thirty-two marks, and bearing eighty minor characteristics,

byāmappabhāya suppabhā, sabbe te munikuñjarā.
radiating a halo all round, they are all elephant-like sages.

Buddhā sabbaññuno ete sabbe khīṇāsavā Jinā,
These omniscient Buddha are all Victors who are pollutant-free,

mahāpabhā mahātejā, mahāpaññā mahabbalā,
having great radiance, great power, great wisdom, great strength,

mahākāruṇikā, dhīrā sabbesānaṁ sukhāvahā.
great compassion, wise men bringing happiness to all.

Dīpā Nāthā patiṭṭhā ca tāṇā lenā ca pāṇinaṁ,
These Lords establish support, shelter and protection for (all) breathing beings,

Gatī bandhū mahassāsā saraṇā ca hitesino,
They seek the benefit of all kinsmen who have a great desire for refuge,

sadevakassa lokassa, sabbe ete parāyaṇā.
in the world with its gods and men, they have all crossed over.

Tesāhaṁ sirasā pāde vandāmi purisuttame,
I worship the feet of these supreme persons with my head,

vacasā manasā ceva, vandāmete Tathāgate,
with my words, with my mind, I worship these Realised Ones,

sayane āsane ṭhāne gamane cāpi sabbadā.
while lying, sitting, standing and going everyday.

Sadā sukhena rakkhantu, Buddhā santikarā tuvaṁ,
May the Buddhas, who are peacemakers, always happily protect you,

tehi tvaṁ rakkhito santo mutto sabbabhayehi ca,
and may you be protected by them, peaceful and free from all fear.

sabbarogā vinimutto, sabbasantappavajjito,
may you be free of all diseases, avoid all grief,

sabbaveram-atikkanto, nibbuto ca tuvaṁ bhava!
overcome all enemies, and may you attain nibbāna!

Tesaṁ saccena sīlena, khantimettābalena ca,
Through their truth and virtue, and the strength of their patience and friendliness,

te pi tumhe 'nurakkhantu arogena sukhena ca!
may the (Buddhas) always protect you with health and happiness!

Puratthimasmiṁ disābhāge santi bhūtā mahiddhikā,
In the easterly direction there are beings of great power,

te pi tumhe 'nurakkhantu arogena sukhena ca!
may the (Buddhas) always protect you with health and happiness!

Dakkhinasmiṁ disābhāge santi devā mahiddhikā,
In the southerly direction there are gods of great power,

te pi tumhe 'nurakkhantu arogena sukhena ca!
may the (Buddhas) always protect you with health and happiness!

Pacchimasmiṁ disābhāge santi nāgā mahiddhikā,
In the westerly direction there are nāgas of great power,

Te pi tumhe 'nurakkhantu arogena sukhena ca!
may the (Buddhas) always protect you with health and happiness!

Uttarasmiṁ disābhāge santi yakkhā mahiddhikā,
In the northerly direction there are yakkhas of great power,

te pi tumhe 'nurakkhantu arogena sukhena ca!
may the (Buddhas) always protect you with health and happiness!

Puratthimena Dhataraṭṭho, Dakkhiṇena Virūḷhako,
To the East there is Dhataraṭṭha, in the South there is Virūḷhaka,

Pacchimena Virūpakkho, Kuvero Uttaraṁ disaṁ.
in the West there is Virūpakkha, to the North there is Kuvera.

Cattāro te Mahārājā, lokapālā yasassino,
These are the Four Great Kings, who are famous and protect the world,

te pi tumhe 'nurakkhantu arogena sukhena ca!
may these (Buddhas) always protect you with health and happiness!

Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā,
(There are) powerful gods and nāgas stationed in the sky or on the earth,

te pi tumhe 'nurakkhantu arogena sukhena ca.
may these (Buddhas) always protect you with health and happiness!

Iddhimanto ca ye devā vasantā idha Sāsane,
There are gods endowed with psychic power dwelling here in the Dispensation,

te pi tumhe 'nurakkhantu arogena sukhena ca!
may these (Buddhas) always protect you with health and happiness!

Sabbītiyo vivajjantu soko rogo vinassatu,
May you avoid all calamities, may grief and disease be destroyed,

mā te bhavatvantarāyo, sukhī dīghāyuko bhava!
may there be no obstacles for you, may you be happy and live long!

Abhivādanasīlissa niccaṁ vuḍḍhā pacāyino,
For one in the habit of constantly worshipping respectable elders,

cattāro dhammā vaḍḍhanti: āyu, vaṇṇo, sukhaṁ, balaṁ.
four things increase: length of life, beauty, happiness, and strength.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Nine

Aṅgulimālasuttaṁ

The Discourse about Aṅgulimāla

Introductory Verses

Parittaṁ yaṁ bhaṇantassa nisinnaṭṭhānadhovanaṁ
When this safeguard is being recited (even) the washing water

udakam-pi vināseti sabbam-eva parissayaṁ.
(taken) from the sitting place will destroy all dangers.

"Sotthinā gabbhavuṭṭhānaṁ yaṁ ca sādheti taṁ khaṇe,"
"For sure this will effect a safe birth from the womb in a moment,"

Therass' Aṅgulimālassa Lokanāthena bhāsitaṁ,
this was spoken by the Lord of the World to the Elder Aṅgulimāla,

kappaṭṭhāyiṁ mahātejaṁ, parittaṁ taṁ bhaṇāmahe.
it has great power for a world-cycle, we will recite that safeguard.

The Safeguard

Yatohaṁ bhagini Ariyāya jātiyā jāto
Sister, from the time I was born in a Noble birth

nābhijānāmi sañcicca pāṇaṁ jīvitā voropetā,
I am not aware of having intentionally deprived a being of life,

tena saccena sotthi te hotu sotthi gabbhassa!
through this truth may you be safe, and may your foetus be safe!

Aṅgulimālasuttaṁ Niṭṭhitaṁ
The Discourse about Aṅgulimāla is Finished

Paṭhamagilānasuttaṁ

The First Discourse about being Sick

Ekaṁ samayaṁ Bhagavā Rājagahe viharati
At one time the Fortunate One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.
at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahākassapo
Then at that time venerable Mahā Kassapa

Pipphaliguhāyaṁ viharati, ābādhiko dukkhito bāḷhagilāno.
was dwelling at the Pepper Cave, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayaṁ patisallānā vuṭṭhito,
Then the Fortunate One, rising from seclusion in the evening time,

yenāyasmā Mahākassapo tenupasaṅkami,
approached venerable Mahā Kassapa,

upasaṅkamitvā paññatte āsane nisīdi.
and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṁ Mahākassapaṁ etad-avoca:
Having sat down the Fortunate One said this to venerable Mahā Kassapa:

"Kacci te Kassapa khamanīyaṁ? Kacci yāpanīyaṁ?
"Can you bear up, Kassapa? Can you carry on?

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?
Do painful feelings decrease and not increase?

Paṭikkamosānaṁ paññāyati no abhikkamo?" ti
Is it known that they are decreasing and not increasing?"

"Na me bhante khamanīyaṁ na yāpanīyaṁ,
"No, reverend Sir, I cannot bear up, nor can I carry on,

bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti,
painful feelings greatly increase for me and do not decrease,

abhikkamosānaṁ paññāyati no paṭikkamo" ti.
and it is known that they increase and do not decrease."

"Sattime Kassapa Bojjhaṅgā mayā sammad-akkhātā,
"There are these seven factors of Awakening, Kassapa, that have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattanti.
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?
What are the seven?

Satisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is mindfulness, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [1]

Dhammavicayasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is investigation of (the nature of) things, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [2]

Vīriyasambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is energy, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [3]

Pītisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is rapture, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [4]

Passaddhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is calm, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [5]

Samādhisambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is concentration, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [6]

Upekkhāsambojjhaṅgo kho Kassapa mayā sammad-akkhāto,
The factor of Complete Awakening that is equanimity, Kassapa, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [7]

Ime kho Kassapa satta Bojjhaṅgā mayā sammad-akkhātā,
These are the seven factors of Awakening, Kassapa, which have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattantī" ti.
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna."

"Taggha Bhagava Bojjhaṅgā!
"Surely, Fortunate One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!" ti.
Surely, Happy One, (these are) the factors of Awakening!"

Idam-avoca Bhagavā,
The Fortunate One said this,

attamano āyasmā Mahākassapo Bhagavato bhāsitaṁ abhinandi,
and venerable Mahā Kassapa was uplifted and greatly rejoiced in what was said by the Fortunate One,

vuṭṭhahi cāyasmā Mahākassapo tamhā ābādhā,
and venerable Mahā Kassapa recovered from that affliction,

tathā pahīno cāyasmato Mahākassapassa so ābādho ahosī ti.
and by that venerable Mahā Kassapa's affliction was brought to an end.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Ten

Dutiyagilānasuttaṁ

The Second Discourse about being Sick

Ekaṁ samayaṁ Bhagavā Rājagahe viharati
At one time the Fortunate One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.
at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena āyasmā Mahāmoggallāno
Then at that time venerable Mahā Moggallāna

Gijjhakūṭe pabbate viharati, ābādhiko dukkhito bāḷhagilāno.
was dwelling at the Vultures' Peak mountain, and was afflicted, suffering, and very sick.

Atha kho Bhagavā sāyanhasamayaṁ patisallānā vuṭṭhito,
Then the Fortunate One, rising from seclusion in the evening time,

yenāyasmā Mahāmoggallāno tenupasaṅkami,
approached venerable Mahā Moggallāna,

upasaṅkamitvā paññatte āsane nisīdi.
and after approaching he sat down on the prepared seat.

Nisajja kho Bhagavā āyasmantaṁ Mahāmoggallānaṁ etad-avoca:
Having sat down the Fortunate One said this to venerable Mahā Moggallāna:

"Kacci te Moggallāna khamanīyaṁ? Kacci yāpanīyaṁ?
"Can you bear up, Moggallāna? Can you carry on?

Kacci dukkhā vedanā paṭikkamanti no abhikkamanti?
Do painful feelings decrease and not increase?

Paṭikkamosānaṁ paññāyati no abhikkamo?" ti
Is it known that they are decreasing and not increasing?"

"Na me bhante khamanīyaṁ na yāpanīyaṁ,
"No, reverend Sir, I cannot bear up, nor can I carry on,

bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti,
painful feelings greatly increase for me and do not decrease,

abhikkamosānaṁ paññāyati no paṭikkamo" ti.
and it is known that they increase and do not decrease."

"Sattime Moggallāna Bojjhaṅgā mayā sammad-akkhātā,
"There are these seven factors of Awakening, Moggallāna, that have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattanti.
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?
What are the seven?

Satisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,
The factor of Complete Awakening that is mindfulness, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [1]

Dhammavicayasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,
The factor of Complete Awakening that is investigation of (the nature of) things, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [2]

Vīriyasambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,
The factor of Complete Awakening that is energy, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [3]

Pītisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,
The factor of Complete Awakening that is rapture, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [4]

Passaddhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,
The factor of Complete Awakening that is calm, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [5]

Samādhisambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,
The factor of Complete Awakening that is concentration, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [6]

Upekkhāsambojjhaṅgo kho Moggallāna mayā sammad-akkhāto,
The factor of Complete Awakening that is equanimity, Moggallāna, has been fully explained by me,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [7]

Ime kho Moggallāna satta Bojjhaṅgā mayā sammad-akkhātā,
These are the seven factors of Awakening, Moggallāna, which have been fully explained by me,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattantī" ti.
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna."

"Taggha Bhagava Bojjhaṅgā!
"Surely, Fortunate One, (these are) the factors of Awakening!

Taggha Sugata Bojjhaṅgā!" ti.
Surely, Happy One, (these are) the factors of Awakening!"

Idam-avoca Bhagavā,
The Fortunate One said this,

attamano āyasmā Mahāmoggallāno Bhagavato bhāsitaṁ abhinandi,
and venerable Mahā Moggallāna was uplifted and greatly rejoiced in what was said by the Fortunate One,

vuṭṭhahi cāyasmā Mahāmoggallāno tamhā ābādhā,
and venerable Mahā Moggallāna recovered from that affliction,

tathā pahīno cāyasmato Mahāmoggallānassa so ābādho ahosī ti.
and by that venerable Mahā Moggallāna's affliction was brought to an end.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Eleven

Tatiyagilānasuttaṁ

The Third Discourse about being Sick

Ekaṁ samayaṁ Bhagavā Rājagahe viharati
At one time the Fortunate One was dwelling near Rājagaha

Veḷuvane Kalandakanivāpe.
at the Squirrels' Feeding Place in Bamboo Wood.

Tena kho pana samayena Bhagavā ābādhiko hoti dukkhito bāḷhagilāno.
Then at that time the Fortunate One was afflicted, suffering, and very sick.

Atha kho āyasmā Mahācundo yena Bhagavā tenupasaṅkami,
Then venerable Mahā Cunda approached the Fortunate One,

upasaṅkamitvā Bhagavantaṁ abhivādetvā, ekam-antaṁ nisīdi.
and after approaching and worshipping the Fortunate One, he sat down on one side.

Ekam-antaṁ nissinaṁ kho āyasmantaṁ Mahācundaṁ Bhagavā etad-avoca:
While he was sitting on one side the Fortunate One said this to venerable Mahā Cunda:

"Paṭibhantu taṁ Cunda Bojjhaṅgā" ti.
"May the factors of Awakening occur to you, Cunda."

"Sattime bhante Bojjhaṅgā Bhagavatā sammad-akkhātā,
"There are these seven factors of Awakening, reverend Sir, that have been fully explained by the Fortunate One,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattanti.
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna.

Katame satta?
What are the seven?

Satisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is mindfulness, reverend Sir, has been fully explained by the Fortunate One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [1]

Dhammavicayasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is investigation of (the nature of) things, reverend Sir, has been fully explained by the Fortunate One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [2]

Vīriyasambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is energy, reverend Sir, has been fully explained by the Fortunate One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [3]

Pītisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is rapture, reverend Sir, has been fully explained by the Fortunate One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [4]

Passaddhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is calm, reverend Sir, has been fully explained by the Fortunate One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [5]

Samādhisambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is concentration, reverend Sir, has been fully explained by the Fortunate One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [6]

Upekkhāsambojjhaṅgo kho bhante Bhagavatā sammad-akkhāto,
The factor of Complete Awakening that is equanimity, reverend Sir, has been fully explained by the Fortunate One,

bhāvito bahulīkato abhiññāya Sambodhāya Nibbānāya saṁvattati.
when developed and made much of it leads to deep knowledge, Complete Awakening, and Nibbāna. [7]

Ime kho bhante satta Bojjhaṅgā Bhagavatā sammad-akkhātā,
These are the seven factors of Awakening, reverend Sir, which have been fully explained by the Fortunate One,

bhāvitā bahulīkatā abhiññāya Sambodhāya Nibbānāya saṁvattantī" ti.
when developed and made much of they lead to deep knowledge, Complete Awakening, and Nibbāna."

"Taggha Cunda Bojjhaṅgā!
"Surely, Cunda, (these are) the factors of Awakening!

Taggha Cunda Bojjhaṅgā!" ti.
Surely, Cunda, (these are) the factors of Awakening!"

Idam-avoca āyasmā Mahācundo,
Venerable Mahā Cunda said this,

samanuññho Satthā ahosi,
and the Teacher was in agreement,

vuṭṭhahi ca Bhagavā tamhā ābādhā,
and the Fortunate One recovered from that affliction,

tathā pahīno ca Bhagavato so ābādho ahosī ti.
and by that the Fortunate One's affliction was brought to an end.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Twelve

Bojjhaṅgasuttaṁ

The Discourse about the Factors of Awakening
(*from* the Eleven Great Paritta Discourses)

Introductory Verses

Saṁsāre saṁsarantānaṁ sabbadukkhavināsane
While rolling on through the rounds of birth and death all suffering is destroyed

Sattadhamme ca Bojjhaṅge Mārasenapamaddane.
(by) the seven Factors of Awakening, which crush Māra's army.

Bujjhitvā ye cime sattā tibhavā muttakuttamā,
Having Awakened to these seven they are supremely released from the three worlds,

Ajātim-ajarābyādhim amataṁ nibbhayaṁ gatā.
and have gone to (that state where there is) no birth, no ageing, no sickness, no death and which is free from fear.

Evam-ādiguṇūpetaṁ anekaguṇasaṅgahaṁ
Being endowed with this quality and a collection of countless other qualities

Osadhañ-ca imaṁ mantaṁ: Bojjhaṅgañ-ca bhaṇāmahe.
it is a medicinal mantra: we will recite those factors of Awakening.

The Safeguard

Bojjhaṅgo sati-saṅkhāto dhammānaṁ vicayo tathā,
The Factors of Awakening are agreed upon as mindfulness, and then investigation of the (nature of) things,

Vīriyaṁ pīti-passaddhi Bojjhaṅgā ca tathā-pare,
And after that the Factors of Awakening of energy, joyful-interest and calm,

Samādhupekkha-bojjhaṅgā: satte te Sabba-dassinā
(Then) the Factors of Awakening of concentration and equanimity: these seven

Muninā sammad-akkhātā, bhāvitā bahulī-katā
were well-proclaimed by the All-Seeing Sage, when developed and practiced

Saṁvattanti abhiññāya Nibbānāya ca Bodhiyā:
They lead to deep knowledge, Emancipation and Awakening:

Etena sacca-vajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Ekasmiṁ samaye Nātho Moggallānañ-ca Kassapaṁ
At one time The Lord, having seen that Moggallāna and Kassapa

Gilāne dukkhite disvā, Bojjhaṅge satta desayi,
Were sick and suffering, taught these seven Factors of Awakening,

Te ca taṁ abhinanditvā rogā mucciṁsu taṅkhane:
And having rejoiced in them, they were freed from illness in an instant:

Etena sacca-vajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Ekadā Dhamma-rājā pi gelaññenābhipīḷito,
One day the Dhamma-King was oppressed by sickness,

Cundattherena taṁ yeva bhaṇāpetvāna sādaraṁ,
And after the Elder Cunda had recited them with respect,

Sammoditvāna ābādhā tamhā vuṭṭhāsi ṭhānaso:
Having rejoiced he rose from that affliction on the spot:

Etena sacca-vajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Pahinā te ca ābādhā tiṇṇannam-pi Mahesinaṁ
These afflictions were abandoned by these three Great Seers,

Magga-hatā-kilesā va pattānupatti-dhammataṁ:
Just as the defilements are destroyed by the path, attained in accordance with nature:

Etena sacca-vajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe at all times!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Paritta Chants, Day Thirteen

Pubbaṇhasuttaṁ

The Discourse about the Forenoon

Yan-dunnimittaṁ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṁ akantaṁ Buddhānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Buddha!

Yan-dunnimittaṁ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
Whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṁ akantaṁ Dhammānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Dhamma!

Yan-dunnimittaṁ avamaṅgalañ-ca, yo cāmanāpo sakuṇassa saddo,
whatever bad sign, inauspicious event, or whatever ominous bird shriek there is,

pāpaggaho dussupinaṁ akantaṁ Saṅghānubhāvena vināsamentu!
also evil planets, and unpleasant dreams may they perish through the power of the Saṅgha!

Dukkhappattā ca niddukkhā, bhayappattā ca nibbhayā,
May those who suffer be without suffering, may those who fear be without fear,

sokappattā ca nissokā - hontu sabbe pi pāṇino!
may those who grieve be without grief - may all living creatures be so!

Ettāvatā ca amhehi sambhataṁ puñña-sampadaṁ
For as far as success in merit has been achieved by us

sabbe devānumodantu sabbasampattisiddhiyā!
may all gods rejoice in the accomplishment of all attainments!

Dānaṁ dadantu saddhāya, sīlaṁ rakkhantu sabbadā,
You should give gifts with confidence, protect your virtue at all times,

bhāvanābhiratā hontu, gacchantu devatāgatā.
find delight in meditation, and (after death) go to the gods.

Sabbe Buddhā balappattā, Paccekānañ-ca yaṁ balaṁ
All the Buddhas' strength, and whatever strength the Independent Buddhas

Arahantānañ-ca tejena rakkhaṁ bandhāmi sabbaso!
and Worthy Ones have, by that power I bind this protection in every way!

Yaṁ kiñci vittaṁ - idha vā huraṁ vā saggesu vā - yaṁ ratanaṁ paṇītaṁ
Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṁ atthi Tathāgatena idam-pi Buddhe ratanaṁ paṇītaṁ:
is not equal unto the Realised One this excellent treasure is in the Buddha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

Yaṁ kiñci vittaṁ - idha vā huraṁ vā saggesu vā - yaṁ ratanaṁ paṇītaṁ
Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṁ atthi Tathāgatena idam-pi Dhamme ratanaṁ paṇītaṁ:
is not equal unto the Realised One this excellent treasure is in the Dhamma:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

Yaṁ kiñci vittaṁ - idha vā huraṁ vā saggesu vā - yaṁ ratanaṁ paṇītaṁ
Whatever riches there are - here or elsewhere or in the heavens - that excellent treasure

na no samaṁ atthi Tathāgatena idam-pi Saṅghe ratanaṁ paṇītaṁ:
is not equal unto the Realised One this excellent treasure is in the Saṅgha:

etena saccena suvatthi hotu!
by virtue of this truth may there be safety!

Mahākāruṇiko nātho, hitāya sabbapāṇinaṁ,
The lord of great compassion, for the benefit of all living creatures,

pūretvā pāramī sabbā patto Sambodhim-uttamaṁ.
having fulfilled all the perfections has attained supreme and Complete Awakening.

Etena saccavajjena sotthi te hotu sabbadā!
By this declaration of the truth may you be safe everyday!

Jayanto Bodhiyā mūle Sakyānaṁ nandivaḍḍhano -
Succeeding at the root of the Bodhi tree he furthered the Sakyans' joy -

evam-eva jayo hotu, jayassu jayamaṅgale!
so may you be successful, may you succeed with the blessing of success!

Aparājitapallaṅke sīse puthuvipukkhale,
Seated cross-legged and undefeated on the top of the world

abhiseke sabba-Buddhānaṁ, aggappatto pamodati.
which was consecrated by all Buddhas, he rejoices in the highest attainment.

Sunakkhattaṁ sumaṅgalaṁ suppabhātaṁ suhuṭṭhitaṁ,
(May there be) good planets, good blessings, good daybreaks, good gifts,

sukhaṇo sumuhutto ca suyiṭṭhaṁ brahmacārisu,
good moments, good instants and good sacrifices in the spiritual lives,

Padakkhiṇaṁ kāyakammaṁ, vācākammaṁ padakkhiṇe,
(May there be) favourable body-actions, favourable speech-actions

padakkhiṇaṁ manokammaṁ paṇidhi te padakkhiṇe.
favourable mind-actions, and favourable aspiration for you.

Padakkhiṇāni katvāna, labhantatthe padakkhiṇe,
And after making these favourable things, (may there be) favourable gains,

te atthaladdhā sukhitā viruḷhā Buddhasāsane,
and (with these) favourable gains (may there be) for you happy growth in the Buddha's Dispensation,

arogā sukhitā hotha, saha sabbehi ñātibhi!
may you be well and happy, together with all your relatives!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Sādhu! Sādhu! Sādhu!
Well said! Well said! Well said!

Pubbaṇhasuttaṁ Niṭṭhitaṁ
The Discourse about the Forenoon is Finished

Parittapāḷi Niṭṭhitaṁ
The Safeguard Text is Finished

Evening Satipaṭṭhāna Chants, Day Fourteen

Mahāsatipaṭṭhānasuttaṁ
The Long Discourse about the
Ways of Attending to Mindfulness

Evaṁ me sutaṁ:
Thus I heard:

ekaṁ samayaṁ Bhagavā Kurūsu viharati
at one time the Fortunate One was dwelling amongst the Kurus

Kammāssadammaṁ nāma Kurūnaṁ nigamo.
near a market town of the Kurus named Kammāssadamma.

Tatra kho Bhagavā bhikkhū āmantesi:
There the Fortunate One addressed the monks (saying):

"Bhikkhavo!" ti "Bhadante!" ti te bhikkhū Bhagavato paccassosuṁ,
"Monks!" "Venerable Sir!" those monks replied to the Fortunate One,

Bhagavā etad-avoca:
and the Fortunate One said this:

Uddeso
Summary

"Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā,
"This is a one-way path, monks, for the purification of beings,

sokaparidevānaṁ samatikkamāya, dukkhadomanassānaṁ atthaṅgamāya,
for the overcoming of grief and lamentation, for the extinction of pain and sorrow,

ñāyassa adhigamāya, Nibbānassa sacchikiriyāya,
for attaining the right way, for the direct realisation of Nibbāna,

yad-idaṁ cattāro satipaṭṭhānā.
that is to say, the four ways of attending to mindfulness.

Katame cattāro?
Which four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,
Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,
He dwells contemplating (the nature of) feelings in feelings,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,
He dwells contemplating (the nature of) the mind in the mind,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,
He dwells contemplating (the nature of) things in (various) things,

ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Uddeso Niṭṭhito
The Summary is Finished

Kāyānupassanā, Ānāpānapabbaṁ
Contemplation of the Body, the Section about In-breathing and Out-breathing

Kathañ-ca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?
And how, monks, does a monk dwell contemplating (the nature of) the body in the body?

Idha, bhikkhave, bhikkhu araññagato vā, rukkhamūlagato vā,
Here, monks, a monk who has gone to the wilderness, or has gone to the root of a tree,

suññāgāragato vā, nisīdati.
or has gone to an empty place, sits down.

Pallaṅkaṁ ābhujitvā, ujuṁ kāyaṁ paṇidhāya,
After folding his legs crosswise, setting his body straight,

parimukhaṁ satiṁ upaṭṭhapetvā,
and establishing mindfulness at the front,

so sato va assasati, sato va passasati.
being very mindful he breathes in, mindful he breathes out.

Dīghaṁ vā assasanto "dīghaṁ assasāmī" ti pajānāti,
While breathing in long, he knows "I am breathing in long",

dīghaṁ vā passasanto "dīghaṁ passasāmī" ti pajānāti;
or, while breathing out long, he knows "I am breathing out long";

rassaṁ vā assasanto "rassaṁ assasāmī" ti pajānāti,
or, while breathing in short, he knows "I am breathing in short",

rassaṁ vā passasanto “rassaṁ passasāmī” ti pajānāti.
or, while breathing out short, he knows “I am breathing out short”.

Sabbakāyapaṭisaṁvedī assasissāmī ti sikkhati,
Experiencing the whole body I will breathe in, like this he trains,

sabbakāyapaṭisaṁvedī passasissāmī ti sikkhati;
experiencing the whole body I will breathe out, like this he trains;

passambhayaṁ kāyasaṅkhāraṁ assasissāmī ti sikkhati,
calming the bodily process I will breathe in, like this he trains,

passambhayaṁ kāyasaṅkhāraṁ passasissāmī ti sikkhati.
calming the bodily process I will breathe out, like this he trains.

Seyyathā pi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā
Just as, monks, a clever turner or turner's apprentice

dīghaṁ vā añchanto "dīghaṁ añchāmī" ti pajānāti,
while making a long turn knows "I am making a long turn",

rassaṁ vā añchanto "rassaṁ añchāmī" ti pajānāti,
or, while making a short turn knows "I am making a short turn",

evam-eva kho, bhikkhave, bhikkhu
just so, monks, a monk

dīghaṁ vā assasanto "dīghaṁ assasāmī" ti pajānāti,
while breathing in long, knows "I am breathing in long",

dīghaṁ vā passasanto "dīghaṁ passasāmī" ti pajānāti;
or, while breathing out long, he knows "I am breathing out long";

rassaṁ vā assasanto "rassaṁ assasāmī" ti pajānāti,
or, while breathing in short, he knows "I am breathing in short",

rassaṁ vā passasanto "rassaṁ passasāmī" ti pajānāti.
or, while breathing out short, he knows "I am breathing out short".

Sabbakāyapaṭisaṁvedī assasissāmī ti sikkhati,
Experiencing the whole body I will breathe in, like this he trains,

sabbakāyapaṭisaṁvedī passasissāmī ti sikkhati;
experiencing the whole body I will breathe out, like this he trains;

passambhayaṁ kāyasaṅkhāraṁ assasissāmī ti sikkhati,
calming the bodily process I will breathe in, like this he trains,

passambhayaṁ kāyasaṅkhāraṁ passasissāmī ti sikkhati.
calming the bodily process I will breathe out, like this he trains.

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Ānāpānapabbaṁ Niṭṭhitaṁ
The Section about In-breathing and Out-breathing is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Fifteen

Kāyānupassanā, Iriyāpathapabbaṁ

Contemplation of the Body, the Section about the Postures

Puna ca paraṁ, bhikkhave, bhikkhu gacchanto vā "gacchāmī" ti pajānāti;
Moreover, monks, a monk while going knows "I go";

ṭhito vā "ṭhitomhī" ti pajānāti, nisinno vā "nisinnomhī" ti pajānāti;
or, standing he knows "I am standing"; or, sitting he knows "I am sitting";

sayāno vā "sayānomhī" ti pajānāti;
or, while lying down he knows "I am lying down";

yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā naṁ pajānāti.
or, in whatever way his body is disposed, he knows it is (disposed) in that way.

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

"atthi kāyo" ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that "there is a body" is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Iriyāpathapabbaṁ Niṭṭhitaṁ

The Section about the Postures is Finished

Kāyānupassanā, Sampajānapabbaṁ

Contemplation of the Body, the Section about Full Awareness

Puna ca paraṁ, bhikkhave, bhikkhu
Moreover, monks, a monk

abhikkante paṭikkante sampajānakārī hoti;
in going forwards, in going back, is one who practises with full awareness;

ālokite vilokite sampajānakārī hoti;
in looking ahead, or in looking around, he is one who practises with full awareness;

samiñjite pasārite sampajānakārī hoti;
in bending or in stretching, he is one who practises with full awareness;

saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti;
in bearing his double-robe, bowl, and (other) robes, he is one who practises with full awareness;

asite pīte khāyite sāyite sampajānakārī hoti;
in eating, in drinking, in chewing, in tasting, he is one who practises with full awareness;

uccārapassāvakamme sampajānakārī hoti;
in passing stool and urine, he is one who practises with full awareness;

gate ṭhite nisinne; sutte jāgarite;
in going, in standing, in sitting; in sleeping, in waking; in talking,

bhāsite tuṇhībhāve sampajānakārī hoti.
and in maintaining silence, he is one who practises with full awareness.

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Sampajānapabbaṁ Niṭṭhitaṁ
The Section about Full Awareness is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Sixteen

Kāyānupassanā, Paṭikūlamanasikārapabbaṁ

Contemplation of the Body, the Section about Applying the Mind to Repulsiveness

Puna ca paraṁ, bhikkhave, bhikkhu imam-eva kāyaṁ -
Moreover, monks, a monk in regard to this very body -

uddhaṁ pādatalā, adho kesamatthakā, tacapariyantaṁ,
from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūraṁ nānappakārassa asucino paccavekkhati:
and full of manifold impurities - reflects (thus):

"Atthi imasmiṁ kāye:
"There are in this body:

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṁsaṁ, nhāru, aṭṭhi, aṭṭhimiñjaṁ, vakkaṁ,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṁ, yakanaṁ, kilomakaṁ, pihakaṁ, papphāsaṁ,
heart, liver, pleura, spleen, lungs,

antaṁ, antaguṇaṁ, udariyaṁ, karīsaṁ, matthaluṅgaṁ,
intestines, mesentery, undigested food, excrement, the brain,

pittaṁ, semhaṁ, pubbo, lohitaṁ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan"-ti.
tears, grease, spit, mucus, synovial fluid, urine."

Seyyathā pi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhaññassa,
Just as though, monks, there were a bag open at both ends, full of various kinds of grain,

seyyathidaṁ: sālīnaṁ vīhīnaṁ muggānaṁ māsānaṁ tilānaṁ taṇḍulānaṁ;
such as: hill rice, white rice, mung beans, kidney beans, sesame seeds, chickpeas;

tam-enaṁ cakkhumā puriso muñcitvā paccavekkheyya:
and a man with good vision having opened it were to reflect (thus):

"Ime sālī, ime vīhī, ime muggā, ime māsā, ime tilā, ime taṇḍulā" ti;
"This is hill rice, this is white rice, these are mung beans, these are sesame seeds, these are chickpeas";

evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṁ -
even so, monks, a monk in regard to this very body -

uddhaṁ pādatalā, adho kesamatthakā, tacapariyantaṁ,
from the sole of the feet upwards, from the hair of the head down, bounded by the skin,

pūraṁ nānappakārassa asucino paccavekkhati:
and full of manifold impurities - reflects (thus):

“Atthi imasmiṁ kāye,
“There are in this body,

kesā, lomā, nakhā, dantā, taco,
hairs of the head, body hairs, nails, teeth, skin,

maṁsaṁ, nhāru, aṭṭhi, aṭṭhimiñjaṁ, vakkaṁ,
flesh, sinews, bones, bone-marrow, kidneys,

hadayaṁ, yakanaṁ, kilomakaṁ, pihakaṁ, papphāsaṁ,
heart, liver, pleura, spleen, lungs,

antaṁ, antaguṇaṁ, udariyaṁ, karīsaṁ, matthaluṅgaṁ,
intestines, mesentery, undigested food, excrement, the brain,

pittaṁ, semhaṁ, pubbo, lohitaṁ, sedo, medo,
bile, phlegm, pus, blood, sweat, fat,

assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan”-ti.
tears, grease, spit, mucus, synovial fluid, urine.”

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Paṭikkūlamanasikārapabbaṁ Niṭṭhitaṁ
The Section about Applying the Mind to Repulsiveness is Finished

Kāyānupassanā, Dhātumanasikārapabbaṁ

Contemplation of the Body, the Section about Applying the Mind to the Elements

Puna ca paraṁ, bhikkhave, bhikkhu imam-eva kāyaṁ,
Moreover, monks, a monk, in regard to this very body,

yathāṭhitaṁ yathāpaṇihitaṁ dhātuso paccavekkhati:
however placed, however disposed, reflects by way of the elements:

"Atthi imasmiṁ kāye,
"There are in this body,

pathavīdhātu āpodhātu tejodhātu vāyodhātū" ti.
the earth element, the water element, the fire element, the wind element."

Seyyathā pi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā,
Just as though, monks, a clever butcher, or a butcher's apprentice,

gāviṁ vadhitvā cātumahāpathe bilaso vibhajitvā nisinno assa;
after slaughtering a cow, were sitting down at a crossroads after dividing it into portions;

evam-eva kho, bhikkhave, bhikkhu imam-eva kāyaṁ,
even so, monks, a monk in regard to this very body,

yathāṭhitaṁ yathāpaṇihitaṁ dhātuso paccavekkhati:
however placed, however disposed, reflects by way of the elements:

"Atthi imasmiṁ kāye,
"There are in this body,

pathavīdhātu āpodhātu tejodhātu vāyodhātū" ti.
the earth element, the water element, the fire element, the wind element."

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

“atthi kāyo” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there is a body” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Dhātumanasikārapabbaṁ Niṭṭhitaṁ
The Section about Applying the Mind to the Elements is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Seventeen

Kāyānupassanā, Navasivathikapabbaṁ

Contemplation of the Body, the Section about the Nine Charnel Grounds

Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it's as if a monk

passeyya sarīraṁ sivathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

ekāhamataṁ vā dvīhamataṁ vā tīhamataṁ vā,
dead for one day, or dead for two days, or dead for three days,

uddhumātakaṁ vinīlakaṁ vipubbakajātaṁ.
bloated, discoloured, having become quite rotten.

So imam-eva kāyaṁ upasaṁharati:
He then compares it with his very own body (thinking):

"Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī evam-anatīto" ti.
"This body also has such a nature, has such a constitution, has thus not gone beyond."

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

"atthi kāyo" ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that "there is a body" is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it's as if a monk

passeyya sarīraṁ sivathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

kākehi vā khajjamānaṁ, kulalehi vā khajjamānaṁ, gijjhehi vā khajjamānaṁ,
being eaten by crows, or being eaten by hawks, or being eaten by vultures,

kaṅkehi vā khajjamānaṁ, sunakhehi vā khajjamānaṁ,
or being eaten by herons, or being eaten by dogs,

byagghehi vā khajjamānaṁ, dīpihi vā khajjamānaṁ, sigālehi vā khajjamānaṁ,
or being eaten by tigers, or being eaten by leopards, or being eaten by jackals,

vividhehi vā pāṇakajātehi khajjamānaṁ.
or being eaten by various kinds of worms.

So imam-eva kāyaṁ upasaṁharati:
He then compares it with his very own body (thinking):

"Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī evam-anatīto" ti.
"This body also has such a nature, has such a constitution, has thus not gone beyond."

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

"atthi kāyo" ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that "there is a body" is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it's as if a monk

passeyya sarīraṁ sivathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

aṭṭhisaṅkhalikaṁ samaṁsalohitaṁ nhārusambaddhaṁ…
a skeleton, with flesh and blood, bound together by tendons…

aṭṭhikasaṅkhalikaṁ nimmaṁsalohitamakkhitaṁ nhārusambaddhaṁ…
a skeleton, without flesh, smeared with blood, bound together by tendons…

aṭṭhikasaṅkhalikaṁ apagatamaṁsalohitaṁ nhārusambaddhaṁ…
a skeleton, no longer having flesh and blood, bound together by tendons…

aṭṭhikāni apagatasambandhāni, disā vidisā vikkhittāni,
with bones no longer bound together, scattered in all directions,

aññena hatthaṭṭhikaṁ, aññena pādaṭṭhikaṁ,
with a hand-bone here, with a foot-bone there,

aññena gopphakaṭṭhikaṁ, aññena jaṅghaṭṭhikaṁ,
with a ankle-bone here, with a knee-bone here,

aññena ūruṭṭhikaṁ, aññena kaṭiṭṭhikaṁ,
with a thigh-bone here, with a hip-bone here,

aññena phāsukaṭṭhikaṁ, aññena piṭṭhiṭṭhakaṁ,
with a rib-bone here, with a bone of the back here,

aññena khandhaṭṭhikaṁ, aññena gīvaṭṭhikaṁ, aññena hanukaṭṭhikaṁ,
with a shoulder-bone here, with a neck-bone here, with a jaw-bone here,

aññena dantaṭṭhikaṁ, aññena sīsakaṭāhaṁ.
with a tooth-bone here, with a skull-bone here.

So imam-eva kāyaṁ upasaṁharati:
He then compares it with his very own body (thinking):

"Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī evam-anatīto" ti.
"This body also has such a nature, has such a constitution, has thus not gone beyond."

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

"atthi kāyo" ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that "there is a body" is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Puna ca paraṁ, bhikkhave, bhikkhu seyyathā pi
Moreover, monks, it's as if a monk

passeyya sarīraṁ sivathikāya chaḍḍitaṁ,
might see a body thrown into a charnel ground,

aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni...
having white bones, like the colour of a conch...

aṭṭhikāni puñjakitāni terovassikāni...
a heap of bones more than a year old...

aṭṭhikāni pūtīni cuṇṇakajātāni.
rotten bones that have become like powder.

So imam-eva kāyaṁ upasaṁharati:
He then compares it with his very own body (thinking):

"Ayam-pi kho kāyo evaṁdhammo evaṁbhāvī evam-anatīto" ti.
"This body also has such a nature, has such a constitution, has thus not gone beyond."

Iti ajjhattaṁ vā kāye kāyānupassī viharati,
Thus he dwells contemplating (the nature of) the body in the body in regard to himself,

bahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to others,

ajjhattabahiddhā vā kāye kāyānupassī viharati,
or he dwells contemplating (the nature of) the body in the body in regard to himself and in regard to others,

samudayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination in the body,

vayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the body,

samudayavayadhammānupassī vā kāyasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the body,

"atthi kāyo" ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that "there is a body" is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) the body in the body.

Navasivathikapabbaṁ Niṭṭhitaṁ
The Section about Nine Charnel Grounds are Finished

Cuddasa Kāyānupassanā Niṭṭhitā
The Fourteen Contemplations of the Body are Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Eighteen

Vedanānupassanā

Contemplation of Feelings

Kathañ-ca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati?
And how, monks, does a monk dwell contemplating (the nature of) feelings in feelings?

Idha, bhikkhave, bhikkhu sukhaṁ vā vedanaṁ vediyamāno
Here, monks, a monk when experiencing a pleasant feeling

"sukhaṁ vedanaṁ vediyāmī" ti pajānāti;
knows "I experience a pleasant feeling";

dukkhaṁ vā vedanaṁ vediyamāno
or, when experiencing an unpleasant feeling

"dukkhaṁ vedanaṁ vediyāmī" ti pajānāti;
he knows "I experience an unpleasant feeling";

adukkhamasukhaṁ vā vedanaṁ vediyamāno
or, when experiencing a neither-unpleasant-nor-pleasant feeling

"adukkhamasukhaṁ vedanaṁ vediyāmī" ti pajānāti.
he knows "I experience a neither-unpleasant-nor-pleasant feeling".

Sāmisaṁ vā sukhaṁ vedanaṁ vediyamāno
Or, when experiencing a sensual pleasant feeling

"sāmisaṁ sukhaṁ vedanaṁ vediyāmī" ti pajānāti;
he knows "I experience a sensual pleasant feeling";

nirāmisaṁ vā sukhaṁ vedanaṁ vediyamāno
or, when experiencing a spiritual pleasant feeling

"nirāmisaṁ sukhaṁ vedanaṁ vediyāmī" ti pajānāti;
he knows "I experience a spiritual pleasant feeling";

sāmisaṁ vā dukkhaṁ vedanaṁ vediyamāno
or, when experiencing a sensual unpleasant feeling

"sāmisaṁ dukkhaṁ vedanaṁ vediyāmī" ti pajānāti;
he knows "I experience a sensual unpleasant feeling";

nirāmisaṁ vā dukkhaṁ vedanaṁ vediyamāno
or, when experiencing a spiritual unpleasant feeling

"nirāmisaṁ dukkhaṁ vedanaṁ vediyāmī" ti pajānāti;
he knows "I experience a spiritual unpleasant feeling";

sāmisaṁ vā adukkhamasukhaṁ vedanaṁ vediyamāno
or, when experiencing a sensual neither-unpleasant-nor-pleasant feeling

"sāmisaṁ adukkhamasukhaṁ vedanaṁ vediyāmī" ti pajānāti;
he knows "I experience a sensual neither-unpleasant-nor-pleasant feeling";

nirāmisaṁ vā adukkhamasukhaṁ vedanaṁ vediyamāno
or, when experiencing a spiritual neither-unpleasant-nor-pleasant feeling

"nirāmisaṁ adukkhamasukhaṁ vedanaṁ vediyāmī" ti pajānāti.
he knows "I experience a spiritual neither-unpleasant-nor-pleasant feeling".

Iti ajjhattaṁ vā vedanāsu vedanānupassī viharati,
Thus he dwells contemplating (the nature of) feelings in feelings in regard to himself,

bahiddhā vā vedanāsu vedanānupassī viharati,
or he dwells contemplating (the nature of) feelings in feelings in regard to others,

ajjhattabahiddhā vā vedanāsu vedanānupassī viharati,
or he dwells contemplating (the nature of) feelings in feelings in regard to himself and in regard to others,

samudayadhammānupassī vā vedanāsu viharati,
or he dwells contemplating the nature of origination in the feelings,

vayadhammānupassī vā vedanāsu viharati,
or he dwells contemplating the nature of dissolution in the feelings,

samudayavayadhammānupassī vā vedanāsu viharati,
or he dwells contemplating the nature of origination and dissolution in the feelings,

"atthi vedanā" ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that "there are feelings" is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati.
In this way, monks, a monk dwells contemplating (the nature of) feelings in feelings.

Vedanānupassanā Niṭṭhitā
Contemplation of Feelings is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Nineteen

Cittānupassanā

Contemplation of the Mind

Kathañ-ca pana, bhikkhave, bhikkhu citte cittānupassī viharati?
And how, monks, does a monk dwell contemplating (the nature of) the mind in the mind?

Idha, bhikkhave, bhikkhu sarāgaṁ vā cittaṁ "sarāgaṁ cittan"-ti pajānāti,
Here, monks, a monk when a mind has passion knows "the mind has passion",

vītarāgaṁ vā cittaṁ "vītarāgaṁ cittan"-ti pajānāti;
or when a mind is without passion he knows "the mind is without passion";

sadosaṁ vā cittaṁ "sadosaṁ cittan"-ti pajānāti,
or when a mind has hate he knows "the mind has hate",

vītadosaṁ vā cittaṁ "vītadosaṁ cittan"-ti pajānāti;
or when a mind is without hate he knows "the mind is without hate";

samohaṁ vā cittaṁ "samohaṁ cittan"-ti pajānāti,
or when a mind has delusion he knows "the mind has delusion",

vītamohaṁ vā cittaṁ "vītamohaṁ cittan"-ti pajānāti;
or when a mind is without delusion he knows "the mind is without delusion";

saṅkhittaṁ vā cittaṁ "saṅkhittaṁ cittan"-ti pajānāti,
or when a mind is collected he knows "the mind is collected",

vikkhittaṁ vā cittaṁ "vikkhittaṁ cittan"-ti pajānāti;
or when a mind is scattered he knows "the mind is scattered";

mahaggataṁ vā cittaṁ "mahaggataṁ cittan"-ti pajānāti,
or when a mind has become very great he knows "the mind has become very great",

amahaggataṁ vā cittaṁ "amahaggataṁ cittan"-ti pajānāti;
or when a mind has not become very great he knows "the mind has not become very great";

sa-uttaraṁ vā cittaṁ "sa-uttaraṁ cittan"-ti pajānāti,
or when a mind is surpassable he knows "the mind is surpassable",

anuttaraṁ vā cittaṁ "anuttaraṁ cittan"-ti pajānāti;
or when a mind is unsurpassable he knows "the mind is unsurpassable";

samāhitaṁ vā cittaṁ "samāhitaṁ cittan"-ti pajānāti,
or when a mind is concentrated he knows "the mind is concentrated",

asamāhitaṁ vā cittaṁ "asamāhitaṁ cittan"-ti pajānāti;
or when a mind is not concentrated he knows "the mind is not concentrated";

vimuttaṁ vā cittaṁ "vimuttaṁ cittan"-ti pajānāti,
or when a mind is liberated he knows "the mind is liberated",

avimuttaṁ vā cittaṁ "avimuttaṁ cittan"-ti pajānāti.
or when a mind is not liberated he knows "the mind is not liberated".

Iti ajjhattaṁ vā citte cittānupassī viharati,
Thus he dwells contemplating (the nature of) the mind in the mind in regard to himself,

bahiddhā vā citte cittānupassī viharati,
or he dwells contemplating (the nature of) the mind in the mind in regard to others,

ajjhattabahiddhā vā citte cittānupassī viharati,
or he dwells contemplating (the nature of) the mind in the mind in regard to himself and in regard to others,

samudayadhammānupassī vā cittasmiṁ viharati,
or he dwells contemplating the nature of origination in the mind,

vayadhammānupassī vā cittasmiṁ viharati,
or he dwells contemplating the nature of dissolution in the mind,

samudayavayadhammānupassī vā cittasmiṁ viharati,
or he dwells contemplating the nature of origination and dissolution in the mind,

"atthi cittan"-ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that "there is a mind" is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu citte cittānupassī viharati.
In this way, monks, a monk dwells contemplating the (the nature of) the mind in the mind.

Cittānupassanā Niṭṭhitā
Contemplation of the Mind is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty

Dhammānupassanā Nīvaraṇapabbaṁ

Contemplation of (the Nature of) Things, The Section about the Hindrances

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati?
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Here, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu.
in the five hindrances.

Kathañ-ca, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu?
in the five hindrances?

Idha, bhikkhave, bhikkhu santaṁ vā ajjhattaṁ kāmacchandaṁ
Here, monks, a monk having sensual desire in himself

"atthi me ajjhattaṁ kāmacchando" ti pajānāti;
knows "there is sensual desire in myself";

asantaṁ vā ajjhattaṁ kāmacchandaṁ
or, not having sensual desire in himself

"natthi me ajjhattaṁ kāmacchando" ti pajānāti.
he knows "there is no sensual desire in myself".

Yathā ca anuppannassa kāmacchandassa uppādo hoti tañ-ca pajānāti;
How there is an arising of sensual desire that has not arisen – that he knows;

yathā ca uppannassa kāmacchandassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of sensual desire that has arisen – that also he knows;

yathā ca pahīnassa kāmacchandassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned sensual desire again in the future – that also he knows.

Santaṁ vā ajjhattaṁ byāpādaṁ
Having ill-will in himself

“atthi me ajjhattaṁ byāpādo” ti pajānāti;
he knows “there is ill-will in myself”;

asantaṁ vā ajjhattaṁ byāpādaṁ
or, not having ill-will in himself

“natthi me ajjhattaṁ byāpādo” ti pajānāti.
he knows “there is no ill-will in myself”.

Yathā ca anuppannassa byāpādassa uppādo hoti tañ-ca pajānāti,
How there is an arising of ill-will that has not arisen – that he knows;

yathā ca uppannassa byāpādassa pahānaṁ hoti tañ-ca pajānāti,
and how there is an abandonment of ill-will that has arisen – that also he knows;

yathā ca pahīnassa byāpādassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned ill-will again in the future – that also he knows.

Santaṁ vā ajjhattaṁ thinamiddhaṁ
Having sloth and torpor in himself

“atthi me ajjhattaṁ thinamiddhan”-ti pajānāti;
he knows “there is sloth and torpor in myself”;

asantaṁ vā ajjhattaṁ thinamiddhaṁ
or, not having sloth and torpor in himself

“natthi me ajjhattaṁ thinamiddhan”-ti pajānāti.
he knows “there is no sloth and torpor in myself”.

Yathā ca anuppannassa thinamiddhassa uppādo hoti tañ-ca pajānāti;
How there is an arising of sloth and torpor that has not arisen – that he knows;

yathā ca uppannassa thinamiddhassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of sloth and torpor that has arisen – that also he knows;

yathā ca pahīnassa thinamiddhassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned sloth and torpor again in the future – that also he knows.

Santaṁ vā ajjhattaṁ uddhaccakukkuccaṁ
Having agitation and worry in himself

“atthi me ajjhattaṁ uddhaccakukkuccan”-ti pajānāti;
he knows “there is agitation and worry in myself”;

asantaṁ vā ajjhattaṁ uddhaccakukkuccaṁ
or, not having agitation and worry in himself

“natthi me ajjhattaṁ uddhaccakukkuccan”-ti pajānāti.
he knows “there is no agitation and worry in myself”.

Yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañ-ca pajānāti;
How there is an arising of agitation and worry that has not arisen – that he knows;

yathā ca uppannassa uddhaccakukkuccassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of agitation and worry that has arisen – that also he knows;

yathā ca pahīnassa uddhaccakukkuccassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned agitation and worry again in the future – that also he knows.

Santaṁ vā ajjhattaṁ vicikicchaṁ
Having doubt in himself

“atthi me ajjhattaṁ vicikicchā” ti pajānāti;
he knows “there is doubt in myself”;

asantaṁ vā ajjhattaṁ vicikicchaṁ
or, not having doubt in himself

“natthi me ajjhattaṁ vicikicchā” ti pajānāti.
he knows “there is no doubt in myself”.

Yathā ca anuppannāya vicikicchāya uppādo hoti tañ-ca pajānāti;
How there is an arising of doubt that has not arisen – that he knows;

yathā ca uppannāya vicikicchāya pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of doubt that has arisen – that also he knows;

yathā ca pahīnāya vicikicchāya āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of abandoned doubt again in the future – that also he knows.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu nīvaraṇesu.
in the five hindrances.

Nīvaraṇapabbaṁ Niṭṭhitaṁ
The Section about the Hindrances is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-One

Dhammānupassanā Khandhapabbaṁ

The Section on the Constituents (of Mind & Matter)

Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu.
in the five constituents (of mind and matter) that provide fuel for attachment.

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu?
in the five constituents (of mind and matter) that provide fuel for attachment?

Idha, bhikkhave, bhikkhu:
Here, monks, a monk (knows):

"iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
"such is form, such is the origination of form, such is the passing away of form;

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;
such is feeling, such is the origination of feeling, such is the passing away of feeling;

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;
such is perception, such is the origination of perception, such is the passing away of perception;

iti saṅkhārā, iti saṅkhārānaṁ samudayo, iti saṅkhārānaṁ atthaṅgamo;
such are (mental) processes, such is the origination of (mental) processes, such is the passing away of (mental) processes;

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo" ti.
such is consciousness, such is the origination of consciousness, such is the passing away of consciousness".

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

pañcasu upādānakkhandhesu.
in the five constituents (of mind and matter) that provide fuel for attachment.

Khandhapabbaṁ Niṭṭhitaṁ
The Section on the Constituents is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Two

Dhammānupassanā Āyatanapabbaṁ

The Section on the Sense-Spheres

Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu.
in the six internal and external sense-spheres.

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu?
in the six internal and external sense-spheres?

Idha, bhikkhave, bhikkhu cakkhuñ-ca pajānāti, rūpe ca pajānāti;
Here, monks, a monk knows the eye, and he knows forms;

yañ-ca tad-ubhayaṁ paṭicca uppajjati saṁyojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṁyojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Sotañ-ca pajānāti, sadde ca pajānāti,
He knows the ear, and he knows sounds,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saṁyojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṁyojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Ghānañ-ca pajānāti, gandhe ca pajānāti,
He knows the nose, and he knows smells,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saṁyojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṁyojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Jivhañ-ca pajānāti, rase ca pajānāti,
He knows the tongue, and he knows tastes,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saṁyojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṁyojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Kāyañ-ca pajānāti, phoṭṭhabbe ca pajānāti,
He knows the body, and he knows tangibles,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saṁyojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṁyojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Manañ-ca pajānāti, dhamme ca pajānāti,
He knows the mind, and he knows thoughts,

yañ-ca tad-ubhayaṁ paṭicca uppajjati saṁyojanaṁ tañ-ca pajānāti.
and the fetter that arises dependent on the pair of them – that also he knows.

Yathā ca anuppannassa saṁyojanassa uppādo hoti tañ-ca pajānāti;
How there is an arising of a fetter that has not arisen – that he knows;

yathā ca uppannassa saṁyojanassa pahānaṁ hoti tañ-ca pajānāti;
and how there is an abandonment of a fetter that has arisen – that also he knows;

yathā ca pahīnassa saṁyojanassa āyatiṁ anuppādo hoti tañ-ca pajānāti.
and how there is a non-arising of an abandoned fetter again in the future – that also he knows.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

chasu ajjhattikabāhiresu āyatanesu.
in the six internal and external sense-spheres.

Āyatanapabbaṁ Niṭṭhitaṁ
The Section on the Sense-Spheres is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Three

Dhammānupassanā Bojjhaṅgapabbaṁ

The Section about the Factors of Awakening

Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu.
in the seven factors of Awakening.

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu?
in the seven factors of Awakening?

Idha, bhikkhave, bhikkhu
Here, monks, a monk

santaṁ vā ajjhattaṁ Satisambojjhaṅgaṁ
having the Mindfulness factor of Complete Awakening in himself

“atthi me ajjhattaṁ Satisambojjhaṅgo” ti pajānāti;
knows “there is the Mindfulness factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Satisambojjhaṅgaṁ
or, not having the Mindfulness factor of Complete Awakening in himself

“natthi me ajjhattaṁ Satisambojjhaṅgo” ti pajānāti.
he knows “there is no Mindfulness factor of Complete Awakening in myself”.

Yathā ca anuppannassa Satisambojjhaṅgassa uppādo hoti
How there is an arising of the Mindfulness factor of Complete Awakening that has not arisen –

tañ-ca pajānāti,
that he knows;

yathā ca uppannassa Satisambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Mindfulness factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

Santaṁ vā ajjhattaṁ Dhammavicayasambojjhaṅgaṁ
Having the Investigation of the (nature) of things factor of Complete Awakening in himself

“atthi me ajjhattaṁ Dhammavicayasambojjhaṅgo” ti pajānāti;
he knows “there is the Investigation of the (nature) of things factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Dhammavicayasambojjhaṅgaṁ
or, not having the Investigation of the (nature) of things factor of Complete Awakening in himself

“natthi me ajjhattaṁ Dhammavicayasambojjhaṅgo” ti pajānāti.
he knows “there is no Investigation of the (nature) of things factor of Complete Awakening in myself”.

Yathā ca anuppannassa Dhammavicayasambojjhaṅgassa uppādo hoti
How there is an arising of the Investigation of the (nature) of things factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa Dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Investigation of the (nature) of things factor of Complete Awakening that has arisen (until) it comes to fulfilment –

tañ-ca pajānāti.
that also he knows.

Santaṁ vā ajjhattaṁ Vīriyasambojjhaṅgaṁ
Having the Energy factor of Complete Awakening in himself

“atthi me ajjhattaṁ Vīriyasambojjhaṅgo” ti pajānāti;
he knows “there is the Energy factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Vīriyasambojjhaṅgaṁ
or, not having the Energy factor of Complete Awakening in himself

“natthi me ajjhattaṁ Vīriyasambojjhaṅgo” ti pajānāti.
he knows “there is no Energy factor of Complete Awakening in myself”.

Yathā ca anuppannassa Vīriyasambojjhaṅgassa uppādo hoti
How there is an arising of the Energy factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa Vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Energy factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

Santaṁ vā ajjhattaṁ Pītisambojjhaṅgaṁ
Having the Joyful-Interest factor of Complete Awakening in himself

“atthi me ajjhattaṁ Pītisambojjhaṅgo” ti pajānāti;
he knows “there is the Joyful-Interest factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Pītisambojjhaṅgaṁ
or, not having the Joyful-Interest factor of Complete Awakening in himself

“natthi me ajjhattaṁ Pītisambojjhaṅgo” ti pajānāti.
he knows “there is no Joyful-Interest factor of Complete Awakening in myself”.

Yathā ca anuppannassa Pītisambojjhaṅgassa uppādo hoti
How there is an arising of the Joyful-Interest factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa Pītisambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Joyful-Interest factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

Santaṁ vā ajjhattaṁ Passaddhisambojjhaṅgaṁ
Having the Calmness factor of Complete Awakening in himself

“atthi me ajjhattaṁ Passaddhisambojjhaṅgo” ti pajānāti;
he knows “there is the Calmness factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Passaddhisambojjhaṅgaṁ
or, not having the Calmness factor of Complete Awakening in himself

“natthi me ajjhattaṁ Passaddhisambojjhaṅgo” ti pajānāti.
he knows “there is no Calmness factor of Complete Awakening in myself”.

Yathā ca anuppannassa Passaddhisambojjhaṅgassa uppādo hoti
How there is an arising of the Calmness factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa Passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Calmness factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

Santaṁ vā ajjhattaṁ Samādhisambojjhaṅgaṁ
Having the Concentration factor of Complete Awakening in himself

“atthi me ajjhattaṁ Samādhisambojjhaṅgo” ti pajānāti;
he knows “there is the Concentration factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Samādhisambojjhaṅgaṁ
or, not having the Concentration factor of Complete Awakening in himself

“natthi me ajjhattaṁ Samādhisambojjhaṅgo” ti pajānāti.
he knows “there is no Concentration factor of Complete Awakening in myself”.

Yathā ca anuppannassa Samādhisambojjhaṅgassa uppādo hoti
How there is an arising of the Concentration factor of Complete Awakening that has not arisen –

tañ-ca pajānāti.
that he knows;

yathā ca uppannassa Samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Concentration factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

Santaṁ vā ajjhattaṁ Upekkhāsambojjhaṅgaṁ
Having the Equanimity factor of Complete Awakening in himself

“atthi me ajjhattaṁ Upekkhāsambojjhaṅgo” ti pajānāti;
he knows “there is the Equanimity factor of Complete Awakening in myself”;

asantaṁ vā ajjhattaṁ Upekkhāsambojjhaṅgaṁ
or, not having the Equanimity factor of Complete Awakening in himself

“natthi me ajjhattaṁ Upekkhāsambojjhaṅgo” ti pajānāti.
he knows “there is no Equanimity factor of Complete Awakening in myself”.

Yathā ca anuppannassa Upekkhāsambojjhaṅgassa uppādo hoti
How there is an arising of the Equanimity factor of Complete Awakening that has not arisen –

tañ-ca pajānāti;
that he knows;

yathā ca uppannassa Upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti
and how there is fulfilment of the development of the Equanimity factor of Complete Awakening that has arisen –

tañ-ca pajānāti.
that also he knows.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

sattasu Bojjhaṅgesu.
in the seven Factors of Awakening.

Bojjhaṅgapabbaṁ Niṭṭhitaṁ
The Section about the Factors of Awakening is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Four

Dhammānupassanā, Saccapabbaṁ

The Section about the Truths

Puna ca paraṁ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
Moreover, monks, a monk dwells contemplating (the nature of) things in (various) things,

Catūsu Ariyasaccesu.
in the Four Noble Truths.

Kathañ-ca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
And how, monks, does a monk dwell contemplating (the nature of) things in (various) things,

Catūsu Ariyasaccesu?
in the Four Noble Truths?

Idha, bhikkhave, bhikkhu "idaṁ Dukkhan"-ti yathābhūtaṁ pajānāti,
Here, monks, a monk knows as it really is "this is Suffering",

"ayaṁ Dukkhasamudayo" ti yathābhūtaṁ pajānāti,
he knows as it really is "this is the Origination of Suffering",

"ayaṁ Dukkhanirodho" ti yathābhūtaṁ pajānāti,
he knows as it really is "this is the Cessation of Suffering",

"ayaṁ Dukkhanirodhagāminī Paṭipadā" ti yathābhūtaṁ pajānāti.
he knows as it really is "this is the Practice Leading to the Cessation of Suffering".

Paṭhamabhāṇavāro Niṭṭhito
The First Section for Recital is Finshed

Dukkhasaccaniddeso

The Explanation of the Truth of Suffering

Katamañ-ca, bhikkhave, Dukkhaṁ Ariyasaccaṁ?
Now what, monks, is the Noble Truth of Suffering?

Jāti pi dukkhā
Birth is suffering

jarā pi dukkhā
also old age is suffering

maraṇam-pi dukkhaṁ
also death is suffering

sokaparidevadukkhadomanassupāyāsā pi dukkhā
also grief, lamentation, pain, sorrow, and despair, is suffering

appiyehi sampayogo pi dukkho,
also being joined to what is not liked is suffering,

piyehi vippayogo pi dukkho,
also being parted from what is liked is suffering,

yam-picchaṁ na labhati tam-pi dukkhaṁ
also not to obtain that which one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.
in brief, the five constituents (of mind and body) that provide fuel for attachment are suffering.

Katamā ca, bhikkhave, jāti?
Now what, monks, is birth?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye
For the various beings in the various classes of beings

jāti, sañjāti, okkanti, abhinibbatti;
(there is) birth, being born, appearing, turning up;

khandhānaṁ pātubhāvo, āyatanānaṁ paṭilābho:
the manifestation of the constituents (of mind and body), the acquisition of the sense spheres:

ayaṁ vuccati, bhikkhave, jāti.
this, monks, is called birth.

Katamā ca, bhikkhave, jarā?
Now what, monks, is old age?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye
For the various beings in the various classes of beings

jarā, jīraṇatā, khaṇḍiccaṁ, pāliccaṁ, valittacatā;
there is old age, agedness, broken teeth, greying hair, and wrinkled skin;

āyuno saṁhāni, indriyānaṁ paripāko:
the dwindling away of the lifespan, the decay of the sense faculties:

ayaṁ vuccati, bhikkhave, jarā.
this, monks, is called old age.

Katamañ-ca, bhikkhave, maraṇaṁ?
Now what, monks, is death?

Yaṁ tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā
For the various beings in the various classes of beings

cuti, cavanatā, bhedo, antaradhānaṁ, maccu, maraṇaṁ, kālakiriyā;
there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time;

khandhānaṁ bhedo, kaḷevarassa nikkhepo;
the break up of the constituents (of mind and body), the throwing off of the body;

jīvitindriyassupacchedo:
the cutting off of the life faculty:

idaṁ vuccati, bhikkhave, maraṇaṁ.
this, monks, is called death.

Katamo ca, bhikkhave, soko?
Now what, monks, is grief?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,
For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

soko, socanā, socitattaṁ, antosoko, antoparisoko:
there is grief, grieving, the state of grieving, inner grief, great inner grief:

ayaṁ vuccati, bhikkhave, soko.
this, monks, is called grief.

Katamo ca, bhikkhave, paridevo?
Now what, monks, is lamentation?

Yo kho, bhikkhave, aññataraññatarena byasanena samannāgatassa,
For he who has, monks, some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

ādevo, paridevo, ādevanā, paridevanā, ādevitattaṁ, paridevitattaṁ:
there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation:

ayaṁ vuccati, bhikkhave, paridevo.
this, monks, is called lamentation.

Katamañ-ca, bhikkhave, dukkhaṁ?
Now what, monks, is pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ, kāyikaṁ asātaṁ,
That, monks, which is bodily pain, bodily disagreeableness,

kāyasamphassajaṁ dukkhaṁ, asātaṁ vedayitaṁ:
pain born of contact with the body, disagreeable feeling:

idaṁ vuccati, bhikkhave, dukkhaṁ.
this, monks, is called pain.

Katamañ-ca, bhikkhave, domanassaṁ?
Now what, monks, is sorrow?

Yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ, cetasikaṁ asātaṁ,
That, monks, which is mental pain, mental disagreeableness,

manosamphassajaṁ dukkhaṁ, asātaṁ vedayitaṁ:
pain born of contact with the mind, disagreeable feeling:

idaṁ vuccati, bhikkhave, domanassaṁ.
this, monks, is called sorrow.

Katamo ca, bhikkhave, upāyāso?
Now what, monks, is despair?

Yo kho, bhikkhave, aññatarañña tarena byasanena samannāgatassa,
For he who has, monks, some sort of misfortune or other,

aññatarañña tarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

āyāso, upāyāso, āyāsitattaṁ, upāyāsitattaṁ:
there is desponding, despairing, the state of despondency, the state of despair:

ayaṁ vuccati, bhikkhave, upāyāso.
this, monks, is called despair.

Katamo ca, bhikkhave, appiyehi sampayogo dukkho?
And what, monks, is the suffering from being joined to what is not liked?

Idha yassa te honti aniṭṭhā akantā amanāpā
Here, for that one who has unwanted, unlovely, unpleasant

rūpā saddā gandhā rasā phoṭṭhabbā dhammā;
forms, sounds, smells, tastes, tangibles, and thoughts;

ye vā panassa te honti anatthakāmā
or, for that one who has those who do not desire his welfare,

ahitakāmā aphāsukakāmā ayogakkhemakāmā -
benefit, comfort and security -

yā tehi saddhiṁ saṅgati samāgamo samodhānaṁ missībhāvo:
(and then) having meetings, assembly, connection, and interaction with them:

ayaṁ vuccati, bhikkhave, appiyehi sampayogo dukkho.
this, monks, is called the suffering from being joined to what is not liked.

Katamo ca, bhikkhave, piyehi vippayogo dukkho?
And what, monks, is the suffering from being parted from what is liked?

Idha yassa te honti iṭṭhā kantā manāpā
Here, for that one who has wanted, lovely, pleasant

rūpā saddā gandhā rasā phoṭṭhabbā dhammā;
forms, sounds, smells, tastes, tangibles, and thoughts;

ye vā panassa te honti atthakāmā
or, for that one who has those who do desire his welfare,

hitakāmā phāsukakāmā yogakkhemakāmā -
benefit, comfort and security -

mātā vā pitā vā bhātā vā bhaginī vā,
mothers, or fathers, or brothers, or sisters,

mittā vā amaccā vā ñātisālohitā vā -
or friends, or companions, or blood relatives -

yā tehi saddhiṁ asaṅgati asamāgamo asamodhānaṁ amissībhāvo:
(and then) not having meetings, assembly, connection, and interaction with them:

ayaṁ vuccati, bhikkhave, piyehi vippayogo dukkho.
this, monks, is called the suffering from being parted from what is liked.

Katamañ-ca, bhikkhave, yam-picchaṁ na labhati tam-pi dukkhaṁ?
Now what, monks, is the suffering from not obtaining what one longs for?

Jātidhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
To those beings subject to birth, monks, a longing like this arises:

"Aho vata mayaṁ na jātidhammā assāma,
"Oh, might we not be subject to birth,

na ca vata no jāti āgaccheyyā!" ti
may birth not come to us!"

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

Jarādhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
To those beings subject to old age, monks, a longing like this arises:

“Aho vata mayaṁ na jarādhammā assāma, na ca vata no jarā āgaccheyyā!” ti
“Oh, might we not be subject to old age,

na ca vata no jarā āgaccheyyā!” ti
may old age not come to us!”

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

Byādhidhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
To those beings subject to sickness, monks, a longing like this arises:

“Aho vata mayaṁ na byādhidhammā assāma,
“Oh, might we not be subject to sickness,

na ca vata no byādhi āgaccheyyā!” ti
may sickness not come to us!”

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

Maraṇadhammānaṁ, bhikkhave, sattānaṁ evaṁ icchā uppajjati:
To those beings subject to death, monks, a longing like this arises:

“Aho vata mayaṁ na maraṇadhammā assāma,
“Oh, might we not be subject to death,

na ca vata no maraṇaṁ āgaccheyyā!” ti
may death not come to us!”

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

Sokaparidevadukkhadomanassupāyāsadhammānaṁ
° To those beings subject to grief, lamentation, pain, sorrow, and despair,

bhikkhave sattānaṁ evaṁ icchā uppajjati:
monks, a longing like this arises:

“Aho vata mayaṁ na sokaparidevadukkhadomanassupāyāsadhammā assāma,
“Oh, might we not be subject to grief, lamentation, pain, sorrow, and despair,

na ca vata no sokaparidevadukkhadomanassupāyāsadhammā āgaccheyyun!” ti
may grief, lamentation, pain, sorrow, and despair, not come to us!”

Na kho panetaṁ icchāya pattabbaṁ:
But that cannot be attained merely by longing for it:

idam-pi yam-picchaṁ na labhati tam-pi dukkhaṁ.
this is the suffering from not obtaining what one longs for.

Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā?
Now what, monks, in brief, are the five constituents (of mind and body) that provide fuel for attachment which are suffering?

Seyyathīdaṁ:
They are as follows:

rūpupādānakkhandho
the form constituent that is fuel for attachment

vedanupādānakkhandho
the feelings constituent that is fuel for attachment

saññupādānakkhandho
the perceptions constituent that is fuel for attachment

saṅkhārupādānakkhandho
the (mental) processes constituent that is fuel for attachment

viññāṇupādānakkhandho.
the consciousness constituent that is fuel for attachment.

Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā dukkhā.
These, monks, are called, in brief, the five constituents (of mind and body) that provide fuel for attachment which are suffering.

Idaṁ vuccati, bhikkhave, Dukkhaṁ Ariyasaccaṁ.
This, monks, is called the Noble Truth of Suffering.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Five

Samudayasaccaniddeso

The Explanation of the The Truth of Origination

Katamañ-ca, bhikkhave, Dukkhasamudayaṁ Ariyasaccaṁ?
And what, monks, is the Noble Truth of the Origination of Suffering?

Yā yaṁ taṇhā ponobbhavikā,
It is that craving which leads to the continuation of existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathidaṁ:
which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmataṇhā
craving in regard to sense pleasures

bhavataṇhā
craving in regard to the continuation of existence

vibhavataṇhā.
craving in regard to the discontinuation of existence.

Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati?
Now where, monks, does that craving when it is arising arise?

Kattha nivisamānā nivisati?
When settling where does it settle?

Yaṁ loke piyarūpaṁ sātarūpaṁ -
In the world there is that which is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Kiñ-ca loke piyarūpaṁ sātarūpaṁ?
And in the world what is likeable and pleasing?

Cakkhu loke piyarūpaṁ sātarūpaṁ -
In the world the eye is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Sotaṁ loke...
In the world the ear...

Ghānaṁ loke...
In the world the nose...

Jivhā loke...
In the world the tongue...

Kāyo loke...
In the world the body...

Mano loke piyarūpaṁ sātarūpaṁ -
In the world the mind is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rūpā loke...
In the world forms...

Saddā loke...
In the world sounds...

Gandhā loke...
In the world smells...

Rasā loke...
In the world tastes...

Phoṭṭhabbā loke...
In the world tangibles...

Dhammā loke piyarūpaṁ sātarūpaṁ -
In the world thoughts are likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Cakkhuviññāṇaṁ loke...
In the world eye-consciousness...

Sotaviññāṇaṁ loke...
In the world ear-consciousness...

Ghānaviññāṇaṁ loke...
In the world nose-consciousness...

Jivhāviññāṇaṁ loke...
In the world tongue-consciousness...

Kāyaviññāṇaṁ loke...
In the world body-consciousness...

Manoviññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world mind-consciousness is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Cakkhusamphasso loke...
In the world eye-contact...

Sotasamphasso loke...
In the world ear-contact...

Ghānasamphasso loke...
In the world nose-contact...

Jivhāsamphasso loke...
In the world tongue-contact...

Kāyasamphasso loke...
In the world body-contact...

Manosamphasso loke piyarūpaṁ sātarūpaṁ -
In the world mind-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Cakkhusamphassajā vedanā loke...
In the world feeling born of eye-contact...

Sotasamphassajā vedanā loke...
In the world feeling born of ear-contact...

Ghānasamphassajā vedanā loke...
In the world feeling born of nose-contact...

Jivhāsamphassajā vedanā loke...
In the world feeling born of tongue-contact...

Kāyasamphassajā vedanā loke...
In the world feeling born of body-contact...

Manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rūpasaññā loke...
In the world perception of forms...

Saddasaññā loke...
In the world perception of sounds...

Gandhasaññā loke...
In the world perception of smells...

Rasasaññā loke...
In the world perception of tastes...

Phoṭṭhabbasaññā loke...
In the world perception of tangibles...

Dhammasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rūpasañcetanā loke...
In the world intention in regard to forms...

Saddasañcetanā loke...
In the world intention in regard to sounds is likeable and pleasing -

Gandhasañcetanā loke...
In the world intention in regard to smells...

Rasasañcetanā loke...
In the world intention in regard to tastes...

Phoṭṭhabbasañcetanā loke...
In the world intention in regard to tangibles...

Dhammasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rūpataṇhā loke...
In the world craving for forms...

Saddataṇhā loke...
In the world craving for sounds...

Gandhataṇhā loke...
In the world craving for smells...

Rasataṇhā loke...
In the world craving for tastes...

Phoṭṭhabbataṇhā loke...
In the world craving for tangibles...

Dhammataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rūpavitakko loke...
In the world thinking about forms...

Saddavitakko loke...
In the world thinking about sounds...

Gandhavitakko loke...
In the world thinking about smells...

Rasavitakko loke...
In the world thinking about tastes...

Phoṭṭhabbavitakko loke...
In the world thinking about tangibles...

Dhammavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Rūpavicāro loke...
In the world an examination of forms...

Saddavicāro loke...
In the world an examination of sounds...

Gandhavicāro loke...
In the world an examination of smells...

Rasavicāro loke...
In the world an examination of tastes...

Phoṭṭhabbavicāro loke...
In the world an examination of tangibles...

Dhammavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of thoughts is likeable and pleasing -

etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
here this craving when it is arising arises, here when settling it settles.

Idaṁ vuccati, bhikkhave, Dukkhasamudayaṁ Ariyasaccaṁ.
This, monks, is called the Noble Truth of the Origination of Suffering.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Six

Nirodhasaccaniddeso

The Explanation of the Truth of Cessation

Katamañ-ca, bhikkhave, Dukkhanirodhaṁ ariyasaccaṁ?
And what, monks, is the Noble Truth of the Cessation of Suffering?

Yo tassā yeva taṇhāya asesavirāganirodho -
It is the complete fading away and cessation without remainder of that craving -

cāgo paṭinissaggo mutti anālayo.
liberation, letting go, release, and non-adherence.

Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati?
Now where, monks, is that craving when it is being abandoned (actually) abandoned?

Kattha nirujjhamānā nirujjhati?
When ceasing where does it cease?

Yaṁ loke piyarūpaṁ sātarūpaṁ -
In the world there is that which is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Kiñ-ca loke piyarūpaṁ sātarūpaṁ?
And in the world what is likeable and pleasing?

Cakkhu loke piyarūpaṁ sātarūpaṁ -
In the world the eye is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Sotaṁ loke...
In the world the ear...

Ghānaṁ loke...
In the world the nose...

Jivhā loke...
In the world the tongue...

Kāyo loke...
In the world the body...

Mano loke piyarūpaṁ sātarūpaṁ -
In this world the mind is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpā loke...
In this world forms...

Saddā loke...
In this world sounds...

Gandhā loke...
In the world smells...

Rasā loke...
In the world tastes...

Phoṭṭhabbā loke...
In the world tangibles...

Dhammā loke piyarūpaṁ sātarūpaṁ -
In the world thoughts are likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhuviññāṇaṁ loke...
In the world eye-consciousness...

Sotaviññāṇaṁ loke...
In the world ear-consciousness...

Ghānaviññāṇaṁ loke...
In the world nose-consciousness...

Jivhāviññāṇaṁ loke...
In the world tongue-consciousness...

Kāyaviññāṇaṁ loke...
In the world body-consciousness...

Manoviññāṇaṁ loke piyarūpaṁ sātarūpaṁ -
In the world mind-consciousness is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhusamphasso loke...
In the world eye-contact...

Sotasamphasso loke...
In the world ear-contact...

Ghānasamphasso loke...
In the world nose-contact...

Jivhāsamphasso loke...
In the world tongue-contact...

Kāyasamphasso loke...
In the world body-contact...

Manosamphasso loke piyarūpaṁ sātarūpaṁ -
In the world mind-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Cakkhusamphassajā vedanā loke...
In the world feeling born of eye-contact...

Sotasamphassajā vedanā loke...
In the world feeling born of ear-contact...

Ghānasamphassajā vedanā loke...
In the world feeling born of nose-contact...

Jivhāsamphassajā vedanā loke...
In the world feeling born of tongue-contact...

Kāyasamphassajā vedanā loke...
In the world feeling born of body-contact...

Manosamphassajā vedanā loke piyarūpaṁ sātarūpaṁ -
In the world feeling born of mind-contact is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpasaññā loke...
In the world perception of forms...

Saddasaññā loke...
In the world perception of sounds...

Gandhasaññā loke...
In the world perception of smells...

Rasasaññā loke...
In the world perception of tastes...

Phoṭṭhabbasaññā loke...
In the world perception of tangibles...

Dhammasaññā loke piyarūpaṁ sātarūpaṁ -
In the world perception of thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpasañcetanā loke...
In the world intention in regard to forms...

Saddasañcetanā loke...
In the world intention in regard to sounds...

Gandhasañcetanā loke...
In the world intention in regard to smells...

Rasasañcetanā loke...
In the world intention in regard to tastes...

Phoṭṭhabbasañcetanā loke...
In the world intention in regard to tangibles...

Dhammasañcetanā loke piyarūpaṁ sātarūpaṁ -
In the world intention in regard to thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpataṇhā loke...
In the world craving for forms...

Saddataṇhā loke...
In the world craving for sounds...

Gandhataṇhā loke...
In the world craving for smells...

Rasataṇhā loke...
In the world craving for tastes...

Phoṭṭhabbataṇhā loke...
In the world craving for tangibles...

Dhammataṇhā loke piyarūpaṁ sātarūpaṁ -
In the world craving for thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpavitakko loke...
In the world thinking about forms...

Saddavitakko loke...
In the world thinking about sounds...

Gandhavitakko loke...
In the world thinking about smells...

Rasavitakko loke...
In the world thinking about tastes...

Phoṭṭhabbavitakko loke...
In the world thinking about tangibles...

Dhammavitakko loke piyarūpaṁ sātarūpaṁ -
In the world thinking about thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Rūpavicāro loke...
In the world an examination of forms...

Saddavicāro loke...
In the world an examination of sounds...

Gandhavicāro loke...
In the world an examination of smells...

Rasavicāro loke...
In the world an examination of tastes...

Phoṭṭhabbavicāro loke...
In the world an examination of tangibles...

Dhammavicāro loke piyarūpaṁ sātarūpaṁ -
In the world an examination of thoughts is likeable and pleasing -

etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.
here this craving when it is being abandoned is abandoned, here when ceasing it ceases.

Idaṁ vuccati, bhikkhave, Dukkhanirodhaṁ Ariyasaccaṁ.
This, monks, is called the Noble Truth of the Cessation of Suffering.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Satipaṭṭhāna Chants, Day Twenty-Seven

Maggasaccaniddeso

The Explanation of the Truth of the Path

Katamañ-ca, bhikkhave, Dukkhanirodhagāminī Paṭipadā Ariyasaccaṁ?
Now what, monks, is the Noble Truth of the Practice Leading to the Cessation of Suffering?

Ayam-eva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ:
It is this noble path with eight factors, as follows:

sammādiṭṭhi, sammāsaṅkappo,
right view, right thought,

sammāvācā, sammākammanto, sammā-ājīvo,
right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.
right endeavour, right mindfulness, right concentration.

Katamā ca, bhikkhave, sammādiṭṭhi?
Now what, monks, is right view?

Yaṁ kho, bhikkhave, dukkhe ñāṇaṁ
That, monks, which is knowledge about suffering

dukkhasamudaye ñāṇaṁ
knowledge about the origination of suffering

dukkhanirodhe ñāṇaṁ
knowledge about the cessation of suffering

dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ.
knowledge about the practice leading to the cessation of suffering.

Ayaṁ vuccati, bhikkhave, sammādiṭṭhi.
This, monks, is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?
Now what, monks, is right thought?

Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṁsāsaṅkappo.
The thought of renunciation, the thought of good-will, the thought of non-violence.

Ayaṁ vuccati, bhikkhave, sammāsaṅkappo.
This, monks, is called right thought.

Katamā ca, bhikkhave, sammāvācā?
Now what, monks, is right speech?

Musāvādā veramaṇī
Refraining from false speech

pisuṇāya vācāya veramaṇī
refraining from malicious speech

pharusāya vācāya veramaṇī
refraining from rough speech

samphappalāpā veramaṇī.
refraining from frivolous talk.

Ayaṁ vuccati, bhikkhave, sammāvācā.
This, monks, is called right speech.

Katamo ca, bhikkhave, sammākammanto?
Now what, monks, is right action?

Pāṇātipātā veramaṇī
Refraining from killing living creatures

adinnādānā veramaṇī
refraining from taking what has not been given

kāmesu micchācārā veramaṇī.
refraining from sexual misconduct.

Ayaṁ vuccati, bhikkhave, sammākammanto.
This, monks, is called right action.

Katamo ca, bhikkhave, sammā-ājīvo?
Now what, monks, is right livelihood?

Idha, bhikkhave, ariyasāvako micchā-ājīvaṁ pahāya,
Here, monks, a noble disciple, having abandoned a wrong way of livelihood,

sammā-ājīvena jīvitaṁ kappeti.
makes his living by a right way of livelihood.

Ayaṁ vuccati, bhikkhave, sammā-ājīvo.
This, monks, is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo?
Now what, monks, is right endeavour?

Idha, bhikkhave, bhikkhu
° Here, monks, a monk

anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ
regarding bad and unwholesome thoughts that have not yet arisen

anuppādāya chandaṁ janeti,
generates desire for their non-arising,

vāyamati, vīriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ
Regarding bad and unwholesome thoughts that have already arisen

pahānāya chandaṁ janeti,
he generates desire for their abandonment,

vāyamati, vīriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti,
He generates desire for the arising of wholesome thoughts that have not yet arisen,

vāyamati, vīriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā, asammosāya,
° Regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence,

bhiyyobhāvāya, vepullāya, bhāvanāya, pāripūriyā chandaṁ janeti,
multiplication, extension, development, and fulfilment,

vāyamati, vīriyaṁ ārabhati, cittaṁ paggaṇhāti, padahati.
(in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Ayaṁ vuccati, bhikkhave, sammāvāyāmo.
This, monks, is called right endeavour.

Katamā ca, bhikkhave, sammāsati?
Now what, monks, is right mindfulness?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati,
Here, monks, a monk dwells contemplating (the nature of) the body in the body,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Vedanāsu vedanānupassī viharati,
He dwells contemplating (the nature of) feelings in feelings,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Citte cittānupassī viharati,
He dwells contemplating (the nature of) the mind in the mind,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Dhammesu dhammānupassī viharati,
He dwells contemplating (the nature of) things in (various) things,

ātāpī, sampajāno, satimā, vineyya loke abhijjhādomanassaṁ.
ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

Ayaṁ vuccati, bhikkhave, sammāsati.
This, monks, is called right mindfulness.

Katamo ca, bhikkhave, sammāsamādhi?
Now what, monks, is right concentration?

Idha, bhikkhave, bhikkhu vivicceva kāmehi,
Here, monks, a monk, quite secluded from sense desires,

vivicca akusalehi dhammehi,
secluded from unwholesome things,

savitakkaṁ, savicāraṁ, vivekajaṁ pītisukhaṁ,
having thinking, reflection, and the happiness and joy born of seclusion,

paṭhamaṁ jhānaṁ upasampajja viharati.
dwells having attained the first absorption.

Vitakkavicārānaṁ vūpasamā,
With the calming down of thinking and reflection,

ajjhattaṁ sampasādanaṁ, cetaso ekodibhāvaṁ,
with internal clarity, and one-pointedness of mind,

avitakkaṁ, avicāraṁ, samādhijaṁ pītisukhaṁ,
being without thinking, without reflection, having the happiness and joy born of concentration,

dutiyaṁ jhānaṁ upasampajja viharati.
he dwells having attained the second absorption.

Pītiyā ca virāgā upekkhako ca viharati,
With the fading away of joy he dwells equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisaṁvedeti,
mindful, fully aware, experiencing happiness through the body,

yan-taṁ Ariyā ācikkhanti: "Upekkhako satimā sukhavihārī" ti,
about which the Noble Ones declare: "He dwells pleasantly, mindful, and equanimous,"

tatiyaṁ jhānaṁ upasampajja viharati.
he dwells having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,
Having abandoned pleasure, abandoned pain,

pubbeva somanassadomanassānaṁ atthaṅgamā,
and with the previous passing away of mental happiness and sorrow,

adukkhamasukhaṁ, upekkhāsatipārisuddhiṁ,
without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catutthaṁ jhānaṁ upasampajja viharati.
he dwells having attained the fourth absorption.

Ayaṁ vuccati, bhikkhave, sammāsamādhi.
This, monks, is called right concentration.

Idaṁ vuccati, bhikkhave, Dukkhanirodhagāminī paṭipadā Ariyasaccaṁ.
This, monks, is called the Noble Truth of the Practice Leading to the Cessation of Suffering.

Iti ajjhattaṁ vā dhammesu dhammānupassī viharati,
Thus he dwells contemplating (the nature of) things in (various) things in regard to himself,

bahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to others,

ajjhattabahiddhā vā dhammesu dhammānupassī viharati,
or he dwells contemplating (the nature of) things in (various) things in regard to himself and in regard to others,

samudayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination in things,

vayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of dissolution in things,

samudayavayadhammānupassī vā dhammesu viharati,
or he dwells contemplating the nature of origination and dissolution in things,

“atthi dhammā” ti vā panassa sati paccupaṭṭhitā hoti
or else mindfulness that “there are these (various) things” is established in him

yāvad-eva ñāṇamattāya paṭissatimattāya,
just as far as (is necessary for) a full measure of knowledge and a full measure of mindfulness,

anissito ca viharati, na ca kiñci loke upādiyati.
and he dwells independent, and without being attached to anything in the world.

Evam-pi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati,
In this way, monks, a monk dwells contemplating (the nature of) things in (various) things,

Catūsu Ariyasaccesu.
in the Four Noble Truths.

Saccapabbaṁ Niṭṭhitaṁ
The Section about the Truths is Finished

Dhammānupassanā Niṭṭhitā
Contemplation of (the Nature of) Things is Finished

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattavassāni,
Whoever, monks, should develop these four ways of attending to mindfulness in this way for seven years,

tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ:
for him, out of two results, a particular result is to be expected:

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, sattavassāni,
Let alone seven years, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya chavassāni...
whoever should develop these four ways of attending to mindfulness in this way for six years...

pañcavassāni...
for five years...

cattārivassāni...
for four years...

tīṇivassāni...
for three years...

dvevassāni...
for two years...

ekaṁ vassaṁ...
for one year...

Tiṭṭhatu, bhikkhave, ekaṁ vassaṁ,
Let alone one year, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattamāsāni
whoever should develop these four ways of attending to mindfulness in this way for seven months

tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ:
for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Tiṭṭhantu, bhikkhave, sattamāsāni,
Let alone seven months, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya chamāsāni...
whoever should develop these four ways of attending to mindfulness in this way for six months...

pañcamāsāni...
for five months...

cattārimāsāni...
for four months...

tīṇimāsāni...
for three months...

dvemāsāni...
for two months...

ekaṁ māsaṁ...
for one month...

aḍḍhamāsaṁ...
for half a month...

Tiṭṭhatu, bhikkhave, aḍḍhamāso,
Let alone half a month, monks,

yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṁ bhāveyya sattāhaṁ
whoever should develop these four ways of attending to mindfulness in this way for seven days

tassa dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ:
for him, out of two results, a particular result is to be expected

diṭṭhe va dhamme aññā; sati vā upādisese anāgāmitā.
final knowledge in this very life; or, there being some attachment remaining, the state of non-returner.

Ekāyano ayaṁ, bhikkhave, maggo sattānaṁ visuddhiyā,
This is a one-way path, monks, for the purification of beings,

sokaparidevānaṁ samatikkamāya, dukkhadomanassānaṁ atthaṅgamāya,
for the overcoming of grief and lamentation, for the extinction of pain and sorrow,

ñāyassa adhigamāya, nibbānassa sacchikiriyāya,
for attaining the right way, for the direct realisation of Nibbāna,

yad-idaṁ cattāro satipaṭṭhānā ti.
that is to say, the four ways of attending to mindfulness.

Iti yaṁ taṁ vuttaṁ, idam-etaṁ paṭicca vuttan”-ti.
Thus, whatever was said, it is for this reason it was said.”

Idam-avoca Bhagavā,
The Fortunate One said this,

attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun-ti.
and those monks were uplifted and greatly rejoiced in what was said by the Fortunate One.

Mahāsatipaṭṭhānasuttaṁ Niṭṭhitaṁ
The Long Discourse about the Ways of Attending to Mindfulness is Finished

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Evening Extra Chants, Paṭiccasamuppādavibhaṅgo

The Analysis of Conditional Origination

Suttantabhājanīyaṁ

The Section Derived from the Discourses

Avijjāpaccayā saṅkhārā,
With ignorance as condition there are (volitional) processes,

saṅkhārapaccayā viññāṇaṁ,
with (volitional) processes as condition: consciousness,

viññāṇapaccayā nāmarūpaṁ,
with consciousness as condition: mind and bodily form,

nāmarūpapaccayā saḷāyatanaṁ,
with mind and bodily form as condition: the six sense spheres,

saḷāyatanapaccayā phasso,
with the six sense spheres as condition: contact,

phassapaccayā vedanā,
with contact as condition: feeling,

vedanāpaccayā taṇhā,
with feeling as condition: craving,

taṇhāpaccayā upādānaṁ,
with craving as condition: attachment,

upādānapaccayā bhavo,
with attachment as condition: continuation,

bhavapaccayā jāti,
with continuation as condition: birth,

jātipaccayā jarāmaraṇaṁ,
with birth as condition: ageing, death,

sokaparidevadukkhadomanassupāyāsā sambhavanti,
grief, lamentation, pain, sorrow, and despair (all) arise,

evam-etassa kevalassa dukkhakkhandhassa samudayo hotī ti.
and so there is an origination of this whole mass of suffering.

[01: Avijjāniddeso]
[Definition of Ignorance]

Tattha katamā ‘avijjā?’
Herein, what is ‘ignorance?’

Dukkhe aññāṇaṁ, dukkhasamudaye aññāṇaṁ,
Not knowing suffering, not knowing the origination of suffering,

dukkhanirodhe aññāṇaṁ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṁ.
not knowing the cessation of suffering, not knowing the path leading to the cessation of suffering.

Ayaṁ vuccati ‘avijjā.’
This, is called ‘ignorance.’

[02: Saṅkhāraniddeso]
[Definition of (Volitional) Processes]

Tattha katame ‘avijjāpaccayā saṅkhārā?’
Herein, what is ‘with ignorance as condition there are (volitional) processes?’

Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro,
(There is) a meritorious (volitional) process, a demeritorious (volitional) process, an imperturbable (volitional) process,

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.
a (volitional) process expressed by way of the body, a (volitional) process expressed by way of speech, a (volitional) process expressed by way of the mind.

Tattha katamo puññābhisaṅkhāro?
Herein, what is a meritorious (volitional) process?

Kusalā cetanā kāmāvacarā rūpāvacarā,
(There are) wholesome intentions in the sense-world sphere, in the form-world sphere,

dānamayā sīlamayā bhāvanāmayā,
consisting of generosity, consisting of morality, consisting of meditation,

ayaṁ vuccati ‘puññābhisaṅkhāro’.
this is said to be a meritorious (volitional) process.

Tattha katamo apuññābhisaṅkhāro?
Herein, what is a demeritorious (volitional) process?

Akusalā cetanā kāmāvacarā,
(There are) unwholesome intentions in the sense-world sphere,

ayaṁ vuccati apuññābhisaṅkhāro.
this is said to be a demeritorious (volitional) process.

Tattha katamo āneñjābhisaṅkhāro?
Herein, what is an imperturbable (volitional) process?

Kusalā cetanā arūpāvacarā
(There are) wholesome intentions in the formless-world sphere,

ayaṁ vuccati āneñjābhisaṅkhāro.
this is said to be an imperturbable (volitional) process.

Tattha katamo kāyasaṅkhāro?
Herein, what is a (volitional) process expressed by way of the body?

Kāyasañcetanā, kāyasaṅkhāro.
(There is) an intention expressed by way of the body, a (volitional) process expressed by way of the body.

Vacīsañcetanā, vacīsaṅkhāro.
(There is) an intention expressed by way of speech, a (volitional) process expressed by way of speech.

Manosañcetanā cittasaṅkhāro.
(There is) an intention expressed by way of the mind, a (volitional) process expressed by way of the mind.

Ime vuccanti 'avijjāpaccayā saṅkhārā.'
This is said to be 'with ignorance as condition there are (volitional) processes.'

[03: Viññāṇaniddeso]
[Definition of Consciousness]

Tattha katamaṁ 'saṅkhārapaccayā viññāṇaṁ?'
Herein, what is 'with (volitional) processes as condition: consciousness?'

Cakkhuviññāṇaṁ, sotaviññāṇaṁ, ghānaviññāṇaṁ,
(There is) eye-consciousness, ear-consciousness, nose-consciousness,

jivhāviññāṇaṁ, kāyaviññāṇaṁ, manoviññāṇaṁ.
tongue-consciousness, body-consciousness, mind-consciousness.

Idaṁ vuccati 'saṅkhārapaccayā viññāṇaṁ.'
This is said to be 'with (volitional) processes as condition: consciousness.'

[04: Nāmarūpaniddeso]

[Definition of Mind and Bodily Form]

Tattha katamaṁ 'viññāṇapaccayā nāmarūpaṁ?'
Herein, what is 'with consciousness as condition: mind and bodily form?'

Atthi nāmaṁ, atthi rūpaṁ.
There is mind, there is bodily form.

Tattha katamaṁ 'nāmaṁ?'
Herein, what is 'mind?'

Vedanākkhandho, saññākkhandho, saṅkhārakkhandho:
(There is) the feeling constituent, the perception constituent, the (volitional) processes constituent:

Idaṁ vuccati 'nāmaṁ.'
this is said to be 'mind.'

Tattha katamaṁ 'rūpaṁ?'
Herein, what is 'bodily form?'

Cattāro mahābhūtā, catunnañ-ca mahābhūtānaṁ upādāya rūpaṁ,
(There are) the four great entities, and the bodily form attached to the four great entities,

idaṁ vuccati 'rūpaṁ.'
this is said to be 'bodily form.'

Iti idañ-ca nāmaṁ, idañ-ca rūpaṁ.
Thus, this is mind and this is bodily form.

Idaṁ vuccati 'viññāṇapaccayā nāmarūpaṁ.'
This is said to be 'with consciousness as condition: mind and bodily form.'

[05: Saḷāyatananiddeso]

[Definition of the Six Sense Spheres]

Tattha katamaṁ 'nāmarūpapaccayā saḷāyatanaṁ?'
Herein, what is 'with mind and bodily form as condition: the six sense spheres?'

Cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ,
(There is the) eye sense sphere, ear sense sphere, nose sense sphere,

jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ.
tongue sense sphere, body sense sphere, mind sense sphere.

Idaṁ vuccati 'nāmarūpapaccayā saḷāyatanaṁ.'
This is said to be 'with mind and bodily form as condition: the six sense spheres.'

[06: Phassaniddeso]
[Definition of Contact]

Tattha katamo 'saḷāyatanapaccayā phasso?'
Herein, what is 'with the six sense spheres as condition: contact?'

Cakkhusamphasso sotasamphasso ghānasamphasso
(There is) eye-contact, ear-contact, nose-contact,

jivhāsamphasso kāyasamphasso manosamphasso.
tongue-contact, body-contact, mind-contact.

Ayaṁ vuccati 'saḷāyatanapaccayā phasso.'
This is said to be 'with the six sense spheres as condition: contact.'

[07: Vedanāniddeso]
[Definition of Feeling]

Tattha katamā 'phassapaccayā vedanā?'
Herein, what is 'with contact as condition: feeling?'

Cakkhusamphassajā vedanā, sotasamphassajā vedanā,
(There is) feeling arising from eye-contact, feeling arising from ear-contact,

ghānasamphassajā vedanā, jivhāsamphassajā vedanā,
feeling arising from nose-contact, feeling arising from tongue-contact,

kāyasamphassajā vedanā, manosamphassajā vedanā.
feeling arising from body-contact, feeling arising from mind-contact.

Ayaṁ vuccati 'phassapaccayā vedanā.'
This is said to be 'with contact as condition: feeling.'

[08: Taṇhāniddeso]
[Definition of Craving]

Tattha katamā vedanāpaccayā taṇhā?
Herein, what is 'with feeling as condition: craving?'

Rūpataṇhā, saddataṇhā,
(There is) craving for forms, craving for sounds,

gandhataṇhā, rasataṇhā,
craving for smells, craving for tastes,

phoṭṭhabbataṇhā, dhammataṇhā.
craving for tangibles, craving for thoughts.

Ayaṁ vuccati ‘vedanāpaccayā taṇhā.’
This is said to be ‘with feeling as condition: craving.’

[09: Upādānaniddeso]

[Definition of Attachment]

Tattha katamaṁ taṇhāpaccayā upādānaṁ?
Herein, what is 'with craving as condition: attachment?'

Kāmupādānaṁ, diṭṭhupādānaṁ,
(There is) attachment to sense pleasures, attachment to views,

sīlabbatupādānaṁ, attavādupādānaṁ
attachment to virtue and practice, attachment to self-theories.

Idaṁ vuccati 'taṇhāpaccayā upādānaṁ.'
This is said to be 'with craving as condition: continuation.'

[10: Bhavaniddeso]

[Definition of Continuation]

Tattha katamo 'upādānapaccayā bhavo?'
Herein, what is 'with attachment as condition: continuation?'

Bhavo duvidhena: atthi kammabhavo, atthi upapattibhavo.
Continuation is two-fold: there is continuation through (intentional) deeds, there is continuation through rebirth.

Tattha katamo 'kammabhavo?'
Herein, what is 'continuation through (intentional) deeds?'

Puññābhisaṅkhāro, apuññābhisaṅkhāro, āneñjābhisaṅkhāro.
(There is) a meritorious (volitional) process, a demeritorious (volitional) process, an imperturbable (volitional) process.

Ayaṁ vuccati 'kammabhavo.'
This is said to be 'continuation through (intentional) deeds.'

Sabbam-pi bhavagāmikammaṁ kammabhavo.
All (intentional) deeds leading to continuation is continuation from (intentional) deeds.

Tattha katamo 'upapattibhavo?'
Herein, what is 'continuation through rebirth?'

Kāmabhavo, rūpabhavo, arūpabhavo,
(There is) continuation in the sense-world spheres, continuation in the form-world spheres, continuation in the formless-world spheres,

saññābhavo, asaññābhavo, nevasaññānāsaññābhavo,
continuation with perception, continuation without perception, continuation with neither-perception-nor-non-perception,

ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo.
continuation with one constituent, continuation with four constituents, continuation with five constituents.

Ayaṁ vuccati 'upapattibhavo.'
This is said to be 'continuation through rebirth.'

Iti ayañ-ca kammabhavo, ayañ-ca upapattibhavo.
Thus, this is continuation through (intentional) deeds, this is continuation through rebirth.

Ayaṁ vuccati 'upādānapaccayā bhavo.'
This is said to be 'with attachment as condition: continuation.'

[11: Jātiniddeso]
[Definition of Birth]

Tattha katamā 'bhavapaccayā jāti?'
Herein, what is 'with continuation as condition: birth?'

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye
For the various beings in the various classes of beings

jāti sañjāti okkanti abhinibbatti,
(there is) birth, being born, appearing, arising, turning up,

khandhānaṁ pātubhāvo, āyatanānaṁ paṭilābho.
the manifestation of the constituents (of mind and bodily form), the acquisition of the sense spheres.

Ayaṁ vuccati 'bhavapaccayā jāti.'
This is said to be 'with continuation as condition: birth.'

[12: Jarāmaraṇaniddeso]
[Definition of Ageing and Death]

Tattha katamaṁ 'jātipaccayā jarāmaraṇaṁ?'
Herein, what is 'with birth as condition: ageing, death?'

Atthi jarā, atthi maraṇaṁ.
There is ageing, there is death.

Tattha katamā 'jarā?'
Herein, what is 'ageing?'

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye
For the various beings in the various classes of beings

jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā,
(there is) broken teeth, greying hair, and wrinkled skin,

āyuno saṁhāni indriyānaṁ paripāko.
the dwindling away of the lifespan, the decay of the sense faculties.

ayaṁ vuccati 'jarā.'
this is said to be 'ageing.'

Tattha katamaṁ 'maraṇaṁ?'
Herein, what is 'death?'

Yā tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā
For the various beings in the various classes of beings

cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā,
there is a fall, a falling away, a breaking up, a disappearance, a dying, a death, a making of time,

khandhānaṁ bhedo kaḷevarassa nikkhepo,
the break up of the constituents (of mind and bodily form), the throwing off of the body,

jīvitindriyassupacchedo:
a cutting off of the life-faculty:

idaṁ vuccati 'maraṇaṁ.'
this is called 'death.'

Iti ayañ-ca jarā idañ-ca maraṇaṁ.
Thus, this is ageing and this is death.

Idaṁ vuccati 'jātipaccayā jarāmaraṇaṁ.'
This is said to be 'with birth as condition: ageing, death.'

[12a: Sokaniddeso]
[Definition of Grief]

Tattha katamo 'soko?'
Herein, what is 'Grief?'

Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa,
To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa,
to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

diṭṭhibyasanena vā phuṭṭhassa,
to one touched by misfortune regarding his views,

aññataraññatarena byasanena samannāgatassa,
for he who has some sort of misfortune or other,

aññatarañña tarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

soko socanā socitattaṁ antosoko antoparisoko,
there is grief, grieving, the state of grieving, inner grief, great inner grief,

cetaso parijjhāyanā domanassaṁ sokasallaṁ.
his mind is sorrowful, being pierced with the dart of grief.

Ayaṁ vuccati 'soko.'
This is said to be 'grief.'

[12b: Paridevaniddeso]

[Definition of Lamentation]

Tattha katamo 'paridevo?'
Herein, what is 'lamentation?'

Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa,
To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa,
to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

diṭṭhibyasanena vā phuṭṭhassa,
to one touched by misfortune regarding his views,

aññataraññatarena byasanena samannāgatassa,
for he who has some sort of misfortune or other,

aññataraññatarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

ādevo paridevo ādevanā paridevanā ādevitattaṁ paridevitattaṁ,
there are laments, great laments, lamenting, great lamenting, the state of lamenting, the state of great lamentation,

vācā palāpo vippalāpo lālappo lālappanā lālappitattaṁ.
words of wailing, great wailing, moaning, great moaning, the state of moaning.

Ayaṁ vuccati 'paridevo.'
This is said to be 'lamentation.'

[12c: Dukkhaniddeso]

[Definition of Pain]

Tattha katamaṁ 'dukkhaṁ?'
Herein, what is 'pain?'

Yaṁ kāyikaṁ asātaṁ kāyikaṁ dukkhaṁ,
That which is bodily pain, bodily disagreeableness,

kāyasamphassajaṁ asātaṁ dukkhaṁ vedayitaṁ,
pain arising from contact with the body, disagreeable feeling,

kāyasamphassajā asātā dukkhā vedanā.
pain and painful feeling that is born in the body.

Idaṁ vuccati 'dukkhaṁ.'
This is said to be 'pain.'

[12d: Domanassaniddeso]

[Definition of Sorrow]

Tattha katamaṁ 'domanassaṁ?'
Herein, what is 'sorrow?'

Yaṁ cetasikaṁ asātaṁ, cetasikaṁ dukkhaṁ,
That which is mental pain, mental disagreeableness,

cetosamphassajaṁ asātaṁ dukkhaṁ vedayitaṁ,
pain arising from contact with the mind, disagreeable feeling,

cetosamphassajā asātā dukkhā vedanā.
pain and painful feeling that is born in the mind.

Idaṁ vuccati 'domanassaṁ.'
This is said to be 'sorrow.'

[12e: Upāyāsaniddeso]

[Definition of Despair]

Tattha katamo 'upāyāso?'
Herein, what is 'despair?'

Ñātibyasanena vā phuṭṭhassa, bhogabyasanena vā phuṭṭhassa,
To one touched by misfortune regarding relatives, to one touched by misfortune regarding wealth,

rogabyasanena vā phuṭṭhassa, sīlabyasanena vā phuṭṭhassa,
to one touched by misfortune regarding health, to one touched by misfortune regarding (loss of) morality,

diṭṭhibyasanena vā phuṭṭhassa,
to one touched by misfortune regarding his views,

aññatarañña tarena byasanena samannāgatassa,
for he who has some sort of misfortune or other,

aññatarañña tarena dukkhadhammena phuṭṭhassa,
who is touched by some sort of painful thing or another,

āyāso upāyāso āyāsitattaṁ upāyāsitattaṁ.
there is desponding, despairing, the state of despondency, the state of despair.

Ayaṁ vuccati 'upāyāso.'
This is said to be 'despair.'

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti,
So there is an origination of this whole mass of suffering,

evam-etassa kevalassa dukkhakkhandhassa saṅgati hoti,
and so there is an association with this whole mass of suffering,

samāgamo hoti, samodhānaṁ hoti, pātubhāvo hoti.
a meeting with it, a connection with it, a manifestation of it.

Tena vuccati 'evam-etassa kevalassa dukkhakkhandhassa samudayo hotī.' ti
This is said to be 'the origination of this whole mass of suffering'

Evening Extra Chants, Dhammacakkappavattanasuttaṁ

The Discourse that Set the Dhamma Wheel Rolling

Ekaṁ samayaṁ Bhagavā Bārāṇasiyaṁ viharati Isipatane Migadāye.
At that time the Fortunate One was living near Bārāṇasī, at the Deer Park in Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:
Then the Fortunate One addressed the group-of-five monks, saying:

“Dveme bhikkhave antā pabbajitena na sevitabbā,
“There are these two extremes, monks, that one who has gone forth ought not to associate with,

katame dve?
which two?

yo cāyaṁ: kāmesu kāmasukhallikānuyogo,
which is this: devotion and clinging to the pleasure in sense pleasures,

hīno, gammo, pothujjaniko, anariyo, anatthasaṁhito;
which is low, vulgar, worldly, ignoble, and not connected with the goal;

yo cāyaṁ: attakilamathānuyogo,
and this: devotion to self-mortification,

dukkho, anariyo, anatthasaṁhito.
which is painful, ignoble, and not connected with the goal.

Ete kho bhikkhave ubho ante anupagamma, majjhimā paṭipadā
Not having approached either of these two extremes, monks, the middle practice

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati.
and which leads to peace, deep knowledge, Complete Awakening, and Emancipation.

Katamā ca sā bhikkhave majjhimā paṭipadā,
Now what is this middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati?
and which leads to peace, deep knowledge, Complete Awakening, and Emancipation?

Ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdam:
It is this Eightfold Noble Path, as follows:

sammādiṭṭhi, sammāsaṅkappo,
right view, right thought,

sammāvācā, sammākammanto, sammā-ājīvo,
right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.
right endeavour, right mindfulness, right concentration.

Ayaṁ kho sā bhikkhave majjhimā paṭipadā,
This is the middle practice, monks,

Tathāgatena abhisambuddhā, cakkhukaraṇī, ñāṇakaraṇī,
that was awakened to by the Realised One, which produces vision, produces knowledge,

upasamāya abhiññāya Sambodhāya Nibbānāya saṁvattati.
and which leads to peace, deep knowledge, Complete Awakening, and Emancipation.

Idaṁ kho pana bhikkhave dukkhaṁ ariyasaccaṁ:
Now this, monks, is the noble truth of suffering:

jāti pi dukkhā
birth is suffering

jarā pi dukkhā
also old age is suffering

byādhi pi dukkho
also sickness is suffering

maraṇam-pi dukkhaṁ
also death is suffering

appiyehi sampayogo dukkho
being joined to what is not dear is suffering

piyehi vippayogo dukkho
being separated from what is dear is suffering

yam-picchaṁ na labhati tam-pi dukkhaṁ
also not to obtain what one longs for is suffering

saṅkhittena pañcupādānakkhandhā dukkhā.
in brief, the five constituent parts (of mind and body) that provide fuel for attachment are suffering.

Idaṁ kho pana bhikkhave dukkhasamudayaṁ ariyasaccaṁ:
Now this, monks, is the noble truth of the arising of suffering:

yā yaṁ taṇhā ponobbhavikā,
it is that craving which leads to continuation in existence,

nandirāgasahagatā, tatratatrābhinandinī, seyyathidaṁ:
which is connected with enjoyment and passion, greatly enjoying this and that, as follows:

kāmataṇhā
craving for sense pleasures

bhavataṇhā
craving for continuation

vibhavataṇhā.
craving for discontinuation.

Idaṁ kho pana bhikkhave dukkhanirodhaṁ ariyasaccaṁ:
Now this, monks, is the noble truth of the cessation of suffering:

yo tassā yeva taṇhāya asesavirāganirodho -
it is the complete fading away and cessation without remainder of that craving -

cāgo, paṭinissaggo, mutti, anālayo.
liberation, letting go, release, and non-adherence.

Idaṁ kho pana bhikkhave,
Now this, monks,

dukkhanirodhagāminī paṭipadā ariyasaccaṁ,
is the noble truth of the practice leading to the end of suffering,

ayam-eva Ariyo Aṭṭhaṅgiko Maggo, seyyathīdam:
it is this Eightfold Noble Path, as follows:

sammādiṭṭhi, sammāsaṅkappo,
right view, right thought,

sammāvācā, sammākammanto, sammā-ājīvo,
right speech, right action, right livelihood

sammāvāyāmo, sammāsati, sammāsamādhi.
right endeavour, right mindfulness, right concentration.

“Idaṁ dukkhaṁ ariyasaccan”-ti -
“This is the noble truth of suffering” -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan’ “idaṁ dukkhaṁ ariyasaccaṁ” pariññeyyan-ti -
Now that to which “this is the noble truth of suffering” refers (i.e. suffering itself) ought to be fully known -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan’ “idaṁ dukkhaṁ ariyasaccaṁ” pariññātan-ti -
Now that to which “this is the noble truth of suffering” refers has been fully known -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

“Idaṁ dukkhasamudayaṁ ariyasaccan”-ti -
“This is the noble truth of the arising of suffering” -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan' "idaṁ dukkhasamudayaṁ ariyasaccaṁ" pahātabban-ti -
Now that to which "this is the noble truth of the arising of suffering" refers (i.e. craving) ought to be given up -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan' "idaṁ dukkhasamudayaṁ ariyasaccaṁ" pahīnan-ti -
Now that to which "this is the noble truth of the arising of suffering" refers has been given up,

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

"Idaṁ dukkhanirodhaṁ ariyasaccan"-ti -
"This is the noble truth of the cessation of suffering" -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan' "idaṁ dukkhanirodhaṁ ariyasaccaṁ" sacchikātabban-ti -
Now that to which "this is the noble truth of the cessation of suffering" refers (i.e. Emancipation) ought to be experienced -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan' "idaṁ dukkhanirodhaṁ ariyasaccaṁ" sacchikatan-ti -
Now that to which "this is the noble truth of the cessation of suffering" refers has been experienced -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

"Idaṁ dukkhanirodhagāminī paṭipadā ariyasaccan"-ti -
"This is the noble truth of the practice going to the cessation of suffering" -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan' "idaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ"
Now that to which "this is the noble truth of the practice leading to the end of suffering" refers (i.e. the practice itself)

bhāvetabban-ti -
ought to be developed -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Taṁ kho pan' "idaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ"
Now that to which "this is the noble truth of the practice leading to the end of suffering" refers

bhāvitan-ti -
has been developed -

me bhikkhave pubbe ananussutesu dhammesu
to me, monks, regarding these previously unheard-of things

cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi,
vision arose, knowledge arose, wisdom arose,

vijjā udapādi, āloko udapādi.
understanding arose, light arose.

Yāva kīvañ-ca me bhikkhave imesu catūsu ariyasaccesu
For as long as to me, monks, in regard to these four noble truths

- evaṁ tiparivaṭṭaṁ dvādasākāraṁ -
- turned like this, in three ways, twelvefold -

yathābhūtaṁ ñāṇadassanaṁ na suvisuddhaṁ ahosi,
knowledge and insight as it really is was not quite clear,

neva tāvāhaṁ bhikkhave sadevake loke Samārake Sabrahmake,
for that long, monks, I did not declare to the world with its gods, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brāhmaṇas, princes and men,

anuttaraṁ sammāsambodhiṁ abhisambuddho paccaññāsiṁ.
that I was fully awakened with unsurpassed complete awakening.

Yato ca kho me bhikkhave imesu catūsu ariyasaccesu
But when to me, monks, in regard to these four noble truths

- evaṁ tiparivaṭṭaṁ dvādasākāraṁ -
- turned like this, in three ways, twelvefold -

yathābhūtaṁ ñāṇadassanaṁ suvisuddhaṁ ahosi,
knowledge and insight as it really is was quite clear

athāhaṁ bhikkhave sadevake loke Samārake Sabrahmake,
then, monks, I did declare to the world with its gods, Māra, and Brahmā,

sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
to this generation, with its ascetics and brāhmaṇas, princes and men,

anuttaraṁ sammāsambodhiṁ abhisambuddho paccaññāsiṁ.
that I was fully awakened with unsurpassed complete awakening.

Ñāṇañ-ca pana me dassanaṁ udapādi:
To me knowledge and insight arose:

“Akuppā me vimutti
“Sure is my liberation

ayam-antimā jāti
this is my last birth

natthi dāni punabbhavo” ti.
now there is no continuation of existence.”

Idam-avoca Bhagavā,
The Fortunate One said this,

attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṁ abhinandun-ti.
and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Fortunate One.

Imasmiñ-ca pana veyyākaraṇasmiṁ bhaññamāne, āyasmato Koṇḍaññassa
Moreover, as this sermon was being given, to the venerable Koṇḍañña

virajaṁ, vītamalaṁ, Dhammacakkhuṁ udapādi:
the dust-free, stainless, Vision-of-the-Dhamma arose:

"Yaṁ kiñci samudayadhammaṁ,
"Whatever has the nature of arising,

sabban-taṁ nirodhadhamman"-ti.
all that has the nature of ceasing."

Pavattite ca pana Bhagavatā Dhammacakke
Now when the Dhamma Wheel was set rolling by the Fortunate One

Bhummā devā saddam-anussāvesuṁ:
the Earth gods let loose a cry:

"Etaṁ Bhagavatā Bārāṇasiyaṁ Isipatane Migadāye,
º "Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṁ Dhammacakkaṁ pavattitaṁ,
the unsurpassed Dhamma Wheel has been set rolling by the Fortunate One,

appativattiyaṁ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin"-ti.
or by a god or by a Māra or by a Brahmā or by anyone in the world."

Bhummānaṁ devānaṁ saddaṁ sutvā
Having heard the cry of the Earth gods

Cātumahārājikā devā saddam-anussāvesuṁ:
the gods called the Four Great Kings let loose a cry:

"Etaṁ Bhagavatā Bārāṇasiyaṁ Isipatane Migadāye,
º "Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṁ Dhammacakkaṁ pavattitaṁ,
the unsurpassed Dhamma Wheel has been set rolling by the Fortunate One,

appativattiyaṁ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or by a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin”-ti.
or by a god or by a Māra or by a Brahmā or by anyone in the world.”

Cātumahārājikānaṁ devānaṁ saddaṁ sutvā
Having heard the cry of the gods called the Four Great Kings

Tāvatiṁsā devā...
the Tāvatiṁsa gods...

Yāmā devā...
the Yāma gods...

Tusitā devā...
the Tusita gods...

Nimmānaratī devā...
the Nimmānarati gods...

Paranimmitavasavattī devā...
the Paranimmitavasavatti gods...

Brahmakāyikā devā saddam-anussāvesuṁ:
the Brahmakāyika gods let loose a cry:

"Etaṁ Bhagavatā Bārāṇasiyaṁ Isipatane Migadāye,
º "Near Bārāṇasī, in the Deer Park at Isipatana,

anuttaraṁ Dhammacakkaṁ pavattitaṁ,
the unsurpassed Dhamma Wheel has been set rolling by the Fortunate One,

appativattiyaṁ samaṇena vā brāhmaṇena vā
and it cannot be rolled back by an ascetic or a brāhmaṇa

devena vā Mārena vā Brahmunā vā kenaci vā lokasmin"-ti.
or by a god or by a Māra or by a Brahmā or by anyone in the world."

Iti ha tena khaṇena, tena layena, tena muhuttena,
Thus at that moment, at that instant, at that second,

yāva Brahmalokā saddo abbhuggacchi,
that cry reached as far as the Brahmā worlds,

ayañ-ca dasasahassilokadhātu saṅkampi, sampakampi, sampavedhi,
and this ten-thousand world-element moved, wavered, and shook,

appamāṇo ca uḷāro obhāso loke pātur-ahosi,
and great and measureless light became manifest in the world,

atikkamma devānaṁ devānubhāvan-ti.
transcending the godly power of the gods.

Atha kho Bhagavā imaṁ udānaṁ udānesi:
Then the Fortunate One uttered this inspired utterance:

“Aññāsi vata bho Koṇḍañño,
“Koṇḍañña surely knows,

aññāsi vata bho Koṇḍañño” ti.
Koṇḍañña surely knows.”

Iti hidaṁ āyasmato Koṇḍaññassa
Thus to the venerable Koṇḍañña

Aññāsi Koṇḍañño tveva nāmaṁ ahosi.
came the name Aññāsi Koṇḍañña (Koṇḍañña, he-who-knows).

Atha kho āyasmā Aññāsi Koṇḍañño diṭṭhadhammo pattadhammo,
Then the venerable Aññāsi Koṇḍañña, having seen the Dhamma, attained the Dhamma,

viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṁkatho,
understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

vesārajjappatto aparappaccayo Satthusāsane
having attained full confidence, having become independent of others in the Teacher’s teaching,

Bhagavantaṁ etad-avoca:
said this to the Fortunate One:

“Labheyyāhaṁ Bhante Bhagavato santike pabbajjaṁ
“May I receive the going-forth, venerable Sir, in the presence of the Fortunate One,

labheyyaṁ upasampadan.”-ti
may I receive the full ordination.”

“Ehi bhikkhū” ti Bhagavā avoca “svākkhāto Dhammo,
“Come, monk,” said the Fortunate One, “the Dhamma has been well-proclaimed,

cara brahmacariyaṁ sammā dukkhassa antakiriyāyā.” ti
live the spiritual life for the complete ending of suffering.”

Sā va tassa āyasmato upasampadā ahosī ti.
That was this the venerable one’s full ordination.

Evening Extra Chants, Anattalakkhaṇasuttaṁ

The Discourse on the Characteristic of Non-Self

Ekaṁ samayaṁ Bhagavā Bārāṇasiyaṁ viharati Isipatane Migadāye.
At that time the Fortunate One was living near Bārāṇasī, at the Deer Park in Isipatana.

Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:
Then the Fortunate One addressed the group-of-five monks, saying:

"Bhikkhavo!" ti, "Bhadante!" ti te bhikkhū Bhagavato paccassosuṁ,
"Monks!", "Reverend Sir!" those monks replied to the Fortunate One,

Bhagavā etad-avoca:
and the Fortunate One said this:

"Rūpaṁ bhikkhave Anattā,
"Bodily form, monks, is not Self,

rūpañ-ca hidaṁ bhikkhave Attā abhavissa,
for if this bodily form, monks, were Self,

na-y-idaṁ rūpaṁ ābādhāya saṁvatteyya, labbhetha ca rūpe:
this bodily form would not lead to affliction, and regarding bodily form it might be possible (to say):

'Evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī.' ti
'Let my bodily form be thus, let my bodily form be not thus.'

Yasmā ca kho bhikkhave rūpaṁ Anattā,
But because bodily form, monks, is not Self,

tasmā rūpaṁ ābādhāya saṁvattati, na ca labbhati rūpe:
therefore bodily form does lead to affliction, and regarding bodily form it is not possible (to say):

'Evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī.' ti
'Let my bodily form be thus, let my bodily form be not thus.'

Vedanā Anattā,
Feeling is not Self,

vedanā ca hidaṁ bhikkhave Attā abhavissa,
for if this feeling, monks, were Self,

na-y-idaṁ vedanā ābādhāya saṁvatteyya, labbhetha ca vedanāya:
this feeling would not lead to affliction, and regarding feeling it might be possible (to say):

'Evaṁ me vedanā hotu, evaṁ me vedanā mā ahosī.' ti
'Let my feeling be thus, let my feeling be not thus.'

Yasmā ca kho bhikkhave vedanā Anattā,
But because feeling, monks, is not Self,

tasmā vedanā ābādhāya saṁvattati, na ca labbhati vedanāya:
therefore feeling does lead to affliction, and regarding feeling it is not possible (to say):

'Evaṁ me vedanā hotu, evaṁ me vedanā mā ahosī.' ti
'Let my feeling be thus, let my feeling be not thus.'

Saññā Anattā,
Perception is not Self,

saññā ca hidaṁ bhikkhave Attā abhavissa,
for if this perception, monks, were Self,

na-y-idaṁ saññā ābādhāya saṁvatteyya, labbhetha ca saññāya:
this perception would not lead to affliction, and regarding perception it might be possible (to say):

'Evaṁ me saññā hotu, evaṁ me saññā mā ahosī.' ti
'Let my perception be thus, let my perception be not thus.'

Yasmā ca kho bhikkhave saññā Anattā,
But because perception, monks, is not Self,

tasmā saññā ābādhāya saṁvattati, na ca labbhati saññāya:
therefore perception does lead to affliction, and regarding perception it is not possible (to say):

'Evaṁ me saññā hotu, evaṁ me saññā mā ahosī.' ti
'Let my perception be thus, let my perception be not thus.'

Saṅkhārā Anattā,
(Mental) processes are not Self,

saṅkhārā ca hidaṁ bhikkhave Attā abhavissaṁsu,
for if these (mental) processes, monks, were Self,

na-y-imaṁ saṅkhārā ābādhāya saṁvatteyyuṁ, labbhetha ca saṅkhāresu:
these (mental) processes would not lead to affliction, and regarding (mental) processes it might be possible (to say):

'Evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun.' ti
'Let my (mental) processes be thus, let my (mental) processes be not thus.'

Yasmā ca kho bhikkhave saṅkhārā Anattā,
But because (mental) processes, monks, are not Self,

tasmā saṅkhārā ābādhāya saṁvattanti, na ca labbhati saṅkhāresu
therefore (mental) processes do lead to affliction, and regarding (mental) processes it is not possible (to say):

‘Evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun.’-ti
‘Let my (mental) processes be thus, let my (mental) processes be not thus.’

Viññāṇaṁ Anattā,
Consciousness is not Self,

viññāṇañ-ca hidaṁ bhikkhave Attā abhavissa,
for if this consciousness, monks, were Self,

na-y-idaṁ viññāṇaṁ ābādhāya saṁvatteyya, labbhetha ca viññāṇe:
this consciousness would not lead to affliction, and regarding consciousness it might be possible (to say):

‘Evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosī.’ ti
‘Let my consciousness be thus, let my consciousness be not thus.’

Yasmā ca kho bhikkhave viññāṇaṁ Anattā,
But because consciousness, monks, is not Self,

tasmā viññāṇaṁ ābādhāya saṁvattati, na ca labbhati viññāṇe:
therefore consciousness does lead to affliction, and regarding consciousness it is not possible (to say):

‘Evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosī.’ ti
‘Let my consciousness be thus, let my consciousness be not thus.”

Taṁ kiṁ maññatha bhikkhave:
What do you think of this, monks:

“Rūpaṁ niccaṁ vā aniccaṁ vā?” ti
“(Is) bodily form permanent or impermanent?”

“Aniccaṁ Bhante.”
“Impermanent, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā?” ti
“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṁ Bhante.”
“Unpleasant, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ,
“But that which is unpleasant and changeable,

kallaṁ nu taṁ samanupassituṁ:
is it proper to regard it thus:

‘Etaṁ mama esoham-asmi eso me Attā?’ ” ti
‘This is mine, this I am, this is my Self?’ ”

“No hetaṁ Bhante.”
“Certainly not, venerable Sir.”

“Vedanā niccā vā aniccā vā?” ti
“(Is) feeling permanent or impermanent?”

“Aniccā Bhante.”
“Impermanent, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā?” ti
“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṁ Bhante.”
“Unpleasant, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ,
“But that which is unpleasant and changeable,

kallaṁ nu taṁ samanupassituṁ:
is it proper to regard it thus:

‘Etaṁ mama esoham-asmi eso me Attā?’ ” ti
‘This is mine, this I am, this is my Self?’ ”

“No hetaṁ Bhante.”
“Certainly not, venerable Sir.”

“Saññā niccā vā aniccā vā?” ti
“(Is) perception permanent or impermanent?”

“Aniccā Bhante.”
“Impermanent, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā?” ti
“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṁ Bhante.”
“Unpleasant, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ,
“But that which is unpleasant and changeable,

kallaṁ nu taṁ samanupassituṁ:
is it proper to regard it thus:

‘Etaṁ mama esoham-asmi eso me Attā?’ ” ti
‘This is mine, this I am, this is my Self?’ ”

“No hetaṁ Bhante.”
“Certainly not, venerable Sir.”

“Saṅkhārā niccā vā aniccā vā?” ti
“(Are) (mental) processes permanent or impermanent?”

“Aniccā Bhante.”
“Impermanent, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā?” ti
“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṁ Bhante.”
“Unpleasant, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ,
“But that which is unpleasant and changeable,

kallaṁ nu taṁ samanupassituṁ:
is it proper to regard it thus:

‘Etaṁ mama esoham-asmi eso me Attā?’ ” ti
‘This is mine, this I am, this is my Self?’ ”

“No hetaṁ Bhante.”
“Certainly not, venerable Sir.”

“Viññāṇaṁ niccaṁ vā aniccaṁ vā?” ti
“(Is) consciousness permanent or impermanent?”

“Aniccaṁ Bhante.”
“Impermanent, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā?” ti
“But that which is impermanent, (is) that unpleasant or pleasant?”

“Dukkhaṁ Bhante.”
“Unpleasant, venerable Sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ,
“But that which is unpleasant and changeable,

kallaṁ nu taṁ samanupassituṁ:
is it proper to regard it thus:

‘Etaṁ mama esoham-asmi eso me Attā?’ ” ti
‘This is mine, this I am, this is my Self?’ ”

“No hetaṁ Bhante.”
“Certainly not, venerable Sir.”

“Tasmātiha bhikkhave yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ,
“Therefore monks, whatever bodily form (there is) in the past, future or present,

ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā,
internal or external, gross or fine, inferior or excellent,

yaṁ dūre vā santike vā sabbaṁ rūpaṁ:
whether far or near, regarding all bodily form:

‘Netaṁ mama, nesoham-asmi, na me so attā,’ ti
‘This is not mine, I am not this, this is not my Self,’

evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
in just this way, as it really is, it should be seen with full wisdom.

Yā kāci vedanā atītānāgatapaccuppannā,
Whatever feeling (there is) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,
internal or external, gross or fine, inferior or excellent,

yā dūre vā santike vā sabbā vedanā:
whether far or near, regarding all feeling:

‘Netaṁ mama, nesoham-asmi, na me so attā,’ ti
‘This is not mine, I am not this, this is not my Self,’

evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
in just this way, as it really is, it should be seen with full wisdom.

Yā kāci saññā atītānāgatapaccuppannā,
Whatever perception (there is) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,
internal or external, gross or fine, inferior or excellent,

yā dūre vā santike vā sabbā saññā:
whether far or near, regarding all perception:

‘Netaṁ mama, nesoham-asmi, na me so attā,’ ti
‘This is not mine, I am not this, this is not my Self,’

evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
in just this way, as it really is, it should be seen with full wisdom.

Ye keci saṅkhārā atītānāgatapaccuppannā,
Whatever (mental) processes (there are) in the past, future or present,

ajjhattā vā bahiddhā vā, oḷārikā vā sukhumā vā hīnā vā paṇītā vā,
internal or external, gross or fine, inferior or excellent,

ye dūre vā santike vā sabbe saṅkhārā:
whether far or near, regarding all (mental) processes:

'Netaṁ mama, nesoham-asmi, na me so attā,' ti
'This is not mine, I am not this, this is not my Self,'

evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
in just this way, as it really is, it should be seen with full wisdom.

Yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ,
Whatever consciousness (there is) in the past, future or present,

ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā,
internal or external, gross or fine, inferior or excellent,

yaṁ dūre vā santike vā sabbaṁ viññāṇaṁ:
whether far or near, regarding all consciousness:

'Netaṁ mama, nesoham-asmi, na me so attā,' ti
'This is not mine, I am not this, this is not my Self,'

evam-etaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
in just this way, as it really is, it should be seen with full wisdom.

Evaṁ passaṁ bhikkhave sutavā Ariyasāvako rūpasmim-pi nibbindati,
Seeing in this way, monks, the learned, Noble disciple, grows weary of bodily form,

vedanāya pi nibbindati, saññāya pi nibbindati,
and weary of feeling, and weary of perception,

saṅkhāresu pi nibbindati, viññāṇasmim-pi nibbindati,
and weary of (mental) processes, and weary of consciousness,

nibbindaṁ virajjati, virāgā vimuccati,
through weariness he becomes dispassionate, through dispassion he is liberated,

vimuttasmiṁ vimuttam-iti ñāṇaṁ hoti:
in liberation, there is the knowledge that such is liberation:

‘Khīṇā jāti
‘Destroyed is (re)birth

vusitaṁ brahmacariyaṁ
accomplished is the spiritual life

kataṁ karaṇīyaṁ
done is what ought to be done

nāparaṁ itthattāyā’ ti pajānātī ti.
there is no more of this mundane state’ - this he knew.

Idam-avoca Bhagavā,
The Fortunate One said this,

attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṁ abhinanduṁ.
and the group-of-five monks were uplifted and greatly rejoiced in what was said by the Fortunate One.

Imasmiñ-ca pana veyyākaraṇasmiṁ bhaññamāne,
Moreover, as this sermon was being given,

pañcavaggiyānaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimucciṁsū ti.
the group-of-five monks’ minds were liberated from the pollutants, without attachment.

Evening Extra Chants, Pabbajita-abhiṇhasuttaṁ

The Discourse on what One Gone Forth should frequently Reflect on

“Dasa-y-ime bhikkhave dhammā
“There are these ten things, monks,

pabbajitena abhiṇhaṁ paccavekkhitabbā.
that one who has gone forth should frequently reflect on.

Katame dasa?
What are the ten?

“Vevaṇṇiyamhi ajjhupagato” ti,
“I have become one who has no (distinctive) appearance”,

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [1]

“Parapaṭibaddhā me jīvikā” ti,
“I am bound to others for my livelihood”,

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [2]

“Añño me ākappo karaṇīyo” ti,
“I should comport myself differently”,

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [3]

“Kacci nu kho me attā sīlato na upavadatī?” ti
“Can I myself find no fault with my virtue?”

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [4]

“Kacci nu kho maṁ anuvicca viññū sabrahmacārī,
“Will my wise companions in the spiritual life, after testing me,

sīlato na upavadantī?” ti
find no fault with my virtue?”,

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [5]

“Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo” ti,
“There is alteration in, and separation from, all that is dear and appealing to me”,

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [6]

“Kammassakomhi, kammadāyādo, kammayoni,
“It is actions that I own, it is actions that I am heir to, it is actions that I am born from,

kammabandhu, kammapaṭisaraṇo -
actions are my kinsfolk, actions are my refuge -

yaṁ kammaṁ karissāmi, kalyāṇaṁ vā pāpakaṁ vā,
whatever actions I perform, whether good or bad,

tassa dāyādo bhavissāmī” ti,
to that I will be the heir”,

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [7]

“Kathaṁ bhūtassa me rattiṁdivā vītivattantī?” ti
“In what way do the nights and days pass for me?”

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [8]

“Kacci nu kho ahaṁ suññāgāre abhiramāmī?” ti
“Do I delight in empty places?”

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [9]

“Atthi nu kho me uttarimanussadhammā -
“Has a state beyond (ordinary) human beings -

alam-ariyañāṇadassanaviseso - adhigato?
the distinction of what is truly noble knowledge and seeing - been attained by me?

Yenāham pacchime kāle sabrahmacārīhi puṭṭho,
° Will I at the end, when questioned by my companions in the spiritual life,

na maṅku bhavissāmī?” ti
not be embarrassed?”

pabbajitena abhiṇhaṁ paccavekkhitabbaṁ.
one who has gone forth should frequently reflect on this. [10]

Ime kho bhikkhave dasadhammā,
These are the ten things, monks,

pabbajitena abhiṇhaṁ paccavekkhitabbā.
that one who has gone forth should frequently reflect on.

Evening Extra Chants, Paccayaniddeso

The Explanation of the Conditions

01. Hetupaccayo ti
Root condition means

hetū hetusampayuttakānaṁ dhammānaṁ,
roots are related to those things associated with roots,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

hetupaccayena paccayo.
the condition being by way of root condition.

02. Ārammaṇapaccayo ti
Object condition means

rūpāyatanaṁ cakkhuviññāṇadhātuyā,
the form sense-sphere is related to the eye-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

ārammaṇapaccayena paccayo;
the condition being by way of object condition;

saddāyatanaṁ sotaviññāṇadhātuyā,
the sound sense-sphere is related to the ear-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

ārammaṇapaccayena paccayo;
the condition being by way of object condition;

gandhāyatanaṁ ghānaviññāṇadhātuyā
the smell sense-sphere is related to the nose-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

ārammaṇapaccayena paccayo.
the condition being by way of object condition;

rasāyatanaṁ jivhāviññāṇadhātuyā
the taste sense-sphere is related to the tongue-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

ārammaṇapaccayena paccayo.
the condition being by way of object condition;

phoṭṭhabbāyatanaṁ kāyaviññāṇadhātuyā,
the tangibles sense-sphere is related to the body-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

ārammaṇapaccayena paccayo;
the condition being by way of object condition;

rūpāyatanaṁ saddāyatanaṁ gandhāyatanaṁ,
the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanaṁ phoṭṭhabbāyatanaṁ manodhātuyā,
the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

ārammaṇapaccayena paccayo.
the condition being by way of object condition.

Sabbe dhammā manoviññāṇadhātuyā,
All thought sense-spheres are related to the mind-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

ārammaṇapaccayena paccayo.
the condition being by way of object condition.

Yaṁ yaṁ dhammaṁ ārabbha
Beginning with any thought sense-sphere

ye ye dhammā uppajjanti, cittacetasikā dhammā,
whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesaṁ tesaṁ dhammānaṁ,
these thoughts and whatever other thoughts (arise),

ārammaṇapaccayena paccayo.
the condition is by way of object condition.

03. Adhipatipaccayo ti
Predominance condition means

chandādhipati chandasampayuttakānaṁ dhammānaṁ,
a predominance of (concentrated wholesome) desire is related to those thoughts associated with (wholesome) desire,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

adhipatipaccayena paccayo;
the condition being by way of predominance condition;

vīriyādhipati vīriyasampayuttakānaṁ dhammānaṁ,
a predominance of (concentrated) energy is related to those thoughts associated with energy,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

adhipatipaccayena paccayo;
the condition being by way of predominance condition;

cittādhipati cittasampayuttakānaṁ dhammānaṁ,
predominance of (concentrated wholesome) mind is related to those thoughts associated with (wholesome) mind,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

adhipatipaccayena paccayo;
the condition being by way of predominance condition;

vīmaṁsādhipati vīmaṁsasampayuttakānaṁ dhammānaṁ
predominance of (concentrated) investigation is related to those thoughts associated with investigation,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

adhipatipaccayena paccayo.
the condition being by way of predominance condition.

Yaṁ yaṁ dhammaṁ garuṁ katvā,
After giving weight to one of these thoughts,

ye ye dhammā uppajjanti, cittacetasikā dhammā,
whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesaṁ tesaṁ dhammānaṁ,
these thoughts and whatever other thoughts (arise),

adhipatipaccayena paccayo;
the condition is by way of predominance condition;

04. Anantarapaccayo ti
Preceding condition means

cakkhuviññāṇadhātu taṁsampayuttakā ca dhammā
eye-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,
the condition being by way of preceding condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;
the condition being by way of preceding condition;

sotaviññāṇadhātu taṁsampayuttakā ca dhammā
ear-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,
the condition being by way of preceding condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;
the condition being by way of preceding condition;

ghānaviññāṇadhātu taṁsampayuttakā ca dhammā
nose-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,
the condition being by way of preceding condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;
the condition being by way of preceding condition;

jivhāviññāṇadhātu taṁsampayuttakā ca dhammā
tongue-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,
the condition being by way of preceding condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo;
the condition being by way of preceding condition;

kāyaviññāṇadhātu taṁsampayuttakā ca dhammā
body-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

anantarapaccayena paccayo,
the condition being by way of preceding condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ,
are related to the immediately following wholesome thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ,
are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ
are related to the immediately following unwholesome thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ,
are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ
are related to the immediately following inconsequential thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ
are related to the immediately following wholesome thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ
are related to the immediately following unwholesome thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

Yesaṁ yesaṁ dhammānaṁ anantarā
Whenever any of these thoughts are preceding

ye ye dhammā uppajjanti cittacetasikā dhammā,
whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesaṁ tesaṁ dhammānaṁ,
these thoughts are related to those thoughts,

anantarapaccayena paccayo.
the condition being by way of preceding condition.

05. Samanantarapaccayo ti
Prior condition means

cakkhuviññāṇadhātu taṁsampayuttakā ca dhammā
eye-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

sotaviññāṇadhātu taṁsampayuttakā ca dhammā
ear-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

ghānaviññāṇadhātu taṁsampayuttakā ca dhammā
nose-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

jivhāviññāṇadhātu taṁsampayuttakā ca dhammā
tongue-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo;
the condition being by way of prior condition;

kāyaviññāṇadhātu taṁsampayuttakā ca dhammā
body-consciousness element and the things associated with it

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-element and the things that are associated with it,

samanantarapaccayena paccayo,
the condition being by way of prior condition,

manodhātu taṁsampayuttakā ca dhammā
mind element and the things associated with it

manoviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind-consciousness element and the things associated with it,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ,
are related to the immediately following wholesome thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ,
are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ
are related to the immediately following unwholesome thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ
are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ
are related to the immediately following inconsequential thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ
are related to the immediately following wholesome thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ
are related to the immediately following unwholesome thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

Yesaṁ yesaṁ dhammānaṁ samanantarā
Whenever any of these thoughts are prior

ye ye dhammā uppajjanti cittacetasikā dhammā,
whatever things arise, (whatever) mental factors and thoughts,

te te dhammā tesaṁ tesaṁ dhammānaṁ,
these thoughts being related to those thoughts,

samanantarapaccayena paccayo.
the condition being by way of prior condition.

06. Sahajātapaccayo ti
Arising together condition means

cattāro khandhā arūpino aññamaññaṁ,
the four formless constituents are mutually related,

sahajātapaccayena paccayo;
the condition being by way of arising together condition;

cattāro mahābhūtā aññamaññaṁ;
the four great elementals are mutually related,

sahajātapaccayena paccayo;
the condition being by way of arising together condition;

okkantikkhaṇe nāmarūpaṁ aññamaññaṁ
at the time of descent (into the womb) mind and body are mutually related,

sahajātapaccayena paccayo;
the condition being by way of arising together condition;

cittacetasikā dhammā
mental factors and thoughts

cittasamuṭṭhānānaṁ rūpānaṁ,
are related to forms that originate from the mind,

sahajātapaccayena paccayo;
the condition being by way of arising together condition;

mahābhūtā upādārūpānaṁ,
the four great elementals are related to secondary form,

sahajātapaccayena paccayo.
the condition being by way of arising together condition.

Rūpino dhammā arūpīnaṁ dhammānaṁ kiñci kāle,
Forms are sometimes related to the formless,

sahajātapaccayena paccayo;
the condition being by way of arising together condition;

kiñci kāle na sahajātapaccayena paccayo.
and sometimes the condition is not by way of arising together condition.

07. Aññamaññapaccayo ti
Mutuality condition means

cattāro khandhā arūpino,
the four formless constituents are related,

aññamaññapaccayena paccayo;
the condition being by way of mutuality condition;

cattāro mahābhūtā,
the four great elementals are related,

aññamaññapaccayena paccayo;
the condition being by way of mutuality condition;

okkantikkhaṇe nāmarūpaṁ,
at the time of descent (into the womb) mind and body are related,

aññamaññapaccayena paccayo.
the condition being by way of mutuality condition;

08. Nissayapaccayo ti
Support condition means

cattāro khandhā arūpino aññamaññaṁ,
the four formless constituents are mutually related,

nissayapaccayena paccayo;
the condition being by way of support condition;

cattāro mahābhūtā aññamaññaṁ;
the four great elementals are mutually related,

nissayapaccayena paccayo;
the condition being by way of support condition;

okkantikkhaṇe nāmarūpaṁ aññamaññaṁ
at the time of descent (into the womb) mind and body are mutually related,

nissayapaccayena paccayo;
the condition being by way of support condition;

cittacetasikā dhammā
mental factors and thoughts

cittasamuṭṭhānānaṁ rūpānaṁ,
are related to forms that originate from the mind,

nissayapaccayena paccayo;
the condition being by way of support condition;

mahābhūtā upādārūpānaṁ
the four great elementals are related to secondary form

nissayapaccayena paccayo.
the condition being by way of support condition.

Cakkhāyatanaṁ
Eye sense-sphere

cakkhuviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to eye-consciousness element and the things associated with it,

nissayapaccayena paccayo;
the condition being by way of support condition;

sotāyatanaṁ
ear sense-sphere

sotaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to ear-consciousness element and the things associated with it,

nissayapaccayena paccayo;
the condition being by way of support condition;

ghānāyatanaṁ
nose sense-sphere

ghānaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to nose-consciousness element and the things associated with it,

nissayapaccayena paccayo;
the condition being by way of support condition;

jivhāyatanaṁ
tongue sense-sphere

jivhāviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to tongue-consciousness element and the things associated with it,

nissayapaccayena paccayo;
the condition being by way of support condition;

kāyāyatanaṁ
body sense-sphere

kāyaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to body-consciousness element and the things associated with it,

nissayapaccayena paccayo.
the condition being by way of support condition.

Yaṁ rūpaṁ nissāya,
With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,
mind element and the mind-consciousness element arise,

taṁ rūpaṁ manodhātuyā ca manoviññāṇadhātuyā ca
that form is related to the mind element and the mind-consciousness element

taṁsampayuttakānañ-ca dhammānaṁ,
and the thoughts associated with it,

nissayapaccayena paccayo.
the condition being by way of support condition.

09. Upanissayapaccayo ti
Strong support condition means

purimā purimā kusalā dhammā
the immediately former wholesome thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ,
are related to the immediately following wholesome thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ kesañci,
are related to some later unwholesome thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā kusalā dhammā
The immediately former wholesome thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ,
are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ,
are related to the immediately following unwholesome thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ kesañci,
are related to some later wholesome thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā akusalā dhammā
The immediately former unwholesome thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ,
are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ abyākatānaṁ dhammānaṁ,
are related to the immediately following inconsequential thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ,
are related to the immediately following wholesome thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Purimā purimā abyākatā dhammā
The immediately former inconsequential thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ,
are related to the immediately following unwholesome thoughts,

upanissayapaccayena paccayo.
the condition being by way of strong support condition.

Utubhojanam-pi upanissayapaccayena paccayo.
Also season and food (may be) a condition by way of strong support condition.

Puggalo pi upanissayapaccayena paccayo.
Also a person (may be) a condition by way of strong support condition.

Senāsanam-pi upanissayapaccayena paccayo.
Also a dwelling place (may be) a condition by way of strong support condition.

10. Purejātapaccayo ti
Arising before condition means

cakkhāyatanaṁ
eye sense-sphere

cakkhuviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to eye-consciousness element and the things associated with it,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

sotāyatanaṁ
ear sense-sphere

sotaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to ear-consciousness element and the things associated with it,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

ghānāyatanaṁ
nose sense-sphere

ghānaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to nose-consciousness element and the things associated with it,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

jivhāyatanaṁ
tongue sense-sphere

jivhāviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to tongue-consciousness element and the things associated with it,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

kāyāyatanaṁ,
body sense-sphere,

kāyaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to body-consciousness element and the things associated with it,

purejātapaccayena paccayo.
the condition being by way of arising before condition.

Rūpāyatanaṁ
The form sense-sphere

cakkhuviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to the eye-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

saddāyatanaṁ
the sound sense-sphere

sotaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to the ear-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

gandhāyatanaṁ
the smell sense-sphere

ghānaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to the nose-consciousness element and the things that are associated with it,

purejātapaccayena paccayo.
the condition being by way of arising before condition;

rasāyatanaṁ
the taste sense-sphere

jivhāviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to the tongue-consciousness element and the things that are associated with it,

purejātapaccayena paccayo.
the condition being by way of arising before condition;

phoṭṭhabbāyatanaṁ
the tangibles sense-sphere

kāyaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to the body-consciousness element and the things that are associated with it,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

rūpāyatanaṁ saddāyatanaṁ gandhāyatanaṁ,
the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanaṁ phoṭṭhabbāyatanaṁ
the taste sense-sphere, the tangibles sense-sphere

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
are related to the mind element and the things that are associated with it,

purejātapaccayena paccayo.
the condition being by way of arising before condition.

Yaṁ rūpaṁ nissāya,
With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,
mind element and the mind-consciousness element arise,

taṁ rūpaṁ,
that form,

manodhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to the mind element and the things associated with it,

purejātapaccayena paccayo.
the condition being by way of arising before condition.

Manoviññāṇadhātuyā
(That form is) related to mind-consciousness element

taṁsampayuttakānañ-ca dhammānaṁ kiñci kāle,
and the thoughts associated with it sometimes,

purejātapaccayena paccayo;
the condition being by way of arising before condition;

kiñci kāle na purejātapaccayena paccayo.
and sometimes the condition is not by way of arising before condition.

11. Pacchājātapaccayo ti
Arising later condition means

pacchājātā cittacetasikā dhammā
mental factors and thoughts arising later

purejātassa imassa kāyassa,
are related to this collection of (things) arising before,

pacchājātapaccayena paccayo.
the condition being by way of arising later condition.

12. Āsevanapaccayo ti
Habitual condition means

purimā purimā kusalā dhammā
former wholesome thoughts

pacchimānaṁ pacchimānaṁ kusalānaṁ dhammānaṁ,
are related to the following wholesome thoughts,

āsevanapaccayena paccayo.
the condition being by way of habitual condition.

Purimā purimā akusalā dhammā
Former unwholesome thoughts

pacchimānaṁ pacchimānaṁ akusalānaṁ dhammānaṁ,
are related to the following unwholesome thoughts,

āsevanapaccayena paccayo.
the condition being by way of habitual condition.

Purimā purimā kiriyābyākatā dhammā
Former functionally inconsequential thoughts

pacchimānaṁ pacchimānaṁ kiriyābyākatānaṁ dhammānaṁ
are related to the following functionally inconsequential thoughts,

āsevanapaccayena paccayo.
the condition being by way of habitual condition.

13. Kammapaccayo ti
(Intentional) deed condition means

kusalākusalaṁ kammaṁ
a wholesome and an unwholesome (intentional) deed

vipākānaṁ khandhānaṁ kaṭattā ca rūpānaṁ,
are related to the constituents of results and to the forms that originate from what was done,

kammapaccayena paccayo;
the condition being by way of (intentional) deed condition;

Cetanā sampayuttakānaṁ dhammānaṁ,
Intention is related to those thoughts associated with it,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

kammapaccayena paccayo.
the condition being by way of (intentional) deed condition.

14. Vipākapaccayo ti
Result condition means

vipākā cattāro khandhā arūpino aññamaññaṁ,
the resultant four formless constituents are mutually related,

vipākapaccayena paccayo.
the condition being by way of result condition.

15. Āhārapaccayo ti
Nutriment condition means

kabaḷīkāro āhāro imassa kāyassa,
material food is related to this body,

āhārapaccayena paccayo.
the condition being by way of nutriment condition.

Arūpino āhārā sampayuttakānaṁ dhammānaṁ,
Formless foods are related to those things associated with it,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

āhārapaccayena paccayo.
the condition being by way of nutriment condition.

16. Indriyapaccayo ti
Faculty condition means

cakkhundriyaṁ
the eye-faculty

cakkhuviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to eye-consciousness element and the things associated with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

sotindriyaṁ
the ear-faculty

sotaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to ear-consciousness element and the things associated with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

ghānindriyaṁ
the nose-faculty

ghānaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to nose-consciousness element and the things associated with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

jivhindriyaṁ
the tongue-faculty

jivhāviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to tongue-consciousness element and the things associated with it,

indriyapaccayena paccayo;
the condition being by way of faculty condition;

kāyindriyaṁ
the body-faculty

kāyaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to body-consciousness element and the things associated with it,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

Rūpajīvitindriyaṁ kaṭattārūpānaṁ,
The physical life faculty is related to forms that originate from what was done,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

Arūpino indriyā sampayuttakānaṁ dhammānaṁ
Formless faculties are related to those things associated with it,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

indriyapaccayena paccayo.
the condition being by way of faculty condition.

17. Jhānapaccayo ti
Absorption condition means

jhānaṅgāni
the absorption factors

jhānasampayuttakānaṁ dhammānaṁ,
are related to those things associated with absorption,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

jhānapaccayena paccayo.
the condition being by way of absorption condition.

18. Maggapaccayo ti
Path condition means

maggaṅgāni
the path factors

maggasampayuttakānaṁ dhammānaṁ,
are related to those things associated with the path,

taṁsamuṭṭhānānañ-ca rūpānaṁ,
and the forms that originate from it,

maggapaccayena paccayo.
the condition being by way of path condition.

19. Sampayuttapaccayo ti
Association condition means

cattāro khandhā arūpino aññamaññaṁ,
the four formless constituents are mutually related,

sampayuttapaccayena paccayo.
the condition being by way of association condition.

20. Vippayuttapaccayo ti
Disassociation condition means

rūpino dhammā arūpīnaṁ dhammānaṁ,
forms are related to the formless,

vippayuttapaccayena paccayo.
the condition being by way of disassociation condition.

Arūpino dhammā rūpīnaṁ dhammānaṁ,
the formlesss is related to forms,

vippayuttapaccayena paccayo.
the condition being by way of disassociation condition.

21. Atthipaccayo ti
Presence condition means

cattāro khandhā arūpino aññamaññaṁ,
the four formless constituents are mutually related,

atthipaccayena paccayo;
the condition being by way of presence condition;

cattāro mahābhūtā aññamaññaṁ;
the four great elementals are mutually related,

atthipaccayena paccayo;
the condition being by way of presence condition;

okkantikkhaṇe nāmarūpaṁ aññamaññaṁ
at the time of descent (into the womb) mind and body are mutually related,

atthipaccayena paccayo;
the condition being by way of presence condition;

cittacetasikā dhammā
mental factors and thoughts

cittasamuṭṭhānānaṁ rūpānaṁ,
are related to forms that originate from the mind,

atthipaccayena paccayo;
the condition being by way of presence condition;

mahābhūtā upādārūpānaṁ,
the four great elementals are related to secondary form,

atthipaccayena paccayo.
the condition being by way of presence condition.

Cakkhāyatanaṁ
Eye sense-sphere

cakkhuviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to eye-consciousness element and the things associated with it,

atthipaccayena paccayo;
the condition being by way of presence condition;

sotāyatanaṁ
ear sense-sphere

sotaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to ear-consciousness element and the things associated with it,

atthipaccayena paccayo;
the condition being by way of presence condition;

ghānāyatanaṁ
nose sense-sphere

ghānaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to nose-consciousness element and the things associated with it,

atthipaccayena paccayo;
the condition being by way of presence condition;

jivhāyatanaṁ
tongue sense-sphere

jivhāviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to tongue-consciousness element and the things associated with it,

atthipaccayena paccayo;
the condition being by way of presence condition;

kāyāyatanaṁ
body sense-sphere

kāyaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to body-consciousness element and the things associated with it,

atthipaccayena paccayo.
the condition being by way of presence condition.

Rūpāyatanaṁ cakkhuviññāṇadhātuyā,
The form sense-sphere is related to the eye-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

atthipaccayena paccayo;
the condition being by way of presence condition;

saddāyatanaṁ sotaviññāṇadhātuyā,
the sound sense-sphere is related to the ear-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

atthipaccayena paccayo;
the condition being by way of presence condition;

gandhāyatanaṁ ghānaviññāṇadhātuyā
the smell sense-sphere is related to the nose-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

atthipaccayena paccayo.
the condition being by way of presence condition;

rasāyatanaṁ jivhāviññāṇadhātuyā
the taste sense-sphere is related to the tongue-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

atthipaccayena paccayo.
the condition being by way of presence condition;

phoṭṭhabbāyatanaṁ kāyaviññāṇadhātuyā,
the tangibles sense-sphere is related to the body-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

atthipaccayena paccayo;
the condition being by way of presence condition;

rūpāyatanaṁ saddāyatanaṁ gandhāyatanaṁ,
the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanaṁ phoṭṭhabbāyatanaṁ manodhātuyā,
the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

atthipaccayena paccayo.
the condition being by way of presence condition.

Yaṁ rūpaṁ nissāya,
With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,
mind element and the mind-consciousness element arise,

taṁ rūpaṁ manodhātuyā ca manoviññāṇadhātuyā ca
that form is related to the mind element and the mind-consciousness element

taṁsampayuttakānañ-ca dhammānaṁ,
and the thoughts associated with it,

atthipaccayena paccayo.
the condition being by way of presence condition.

22. Natthipaccayo ti
Absence condition means

samanantaraniruddhā cittacetasikā dhammā,
mental factors and thoughts that have ceased being prior,

paṭuppannānaṁ cittacetasikānaṁ dhammānaṁ,
are related to mental factors and thoughts that have arisen in the present,

natthipaccayena paccayo.
the condition being by way of absence condition.

23. Vigatapaccayo ti
Disappearance condition means

samanantaravigatā cittacetasikā dhammā,
mental factors and thoughts that have disappeared from being prior,

paṭuppannānaṁ cittacetasikānaṁ dhammānaṁ,
are related to mental factors and thoughts that have arisen in the present,

vigatapaccayena paccayo.
the condition being by way of disappearance condition.

24. Avigatapaccayo ti
Non-disappearance condition means

cattāro khandhā arūpino aññamaññaṁ,
the four formless constituents are mutually related,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

cattāro mahābhūtā aññamaññaṁ;
the four great elementals are mutually related,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

okkantikkhaṇe nāmarūpaṁ aññamaññaṁ
at the time of descent (into the womb) mind and body are mutually related,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

cittacetasikā dhammā
mental factors and thoughts

cittasamuṭṭhānānaṁ rūpānaṁ,
are related to forms that originate from the mind,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

mahābhūtā upādārūpānaṁ,
the four great elementals are related to secondary form,

avigatapaccayena paccayo.
the condition being by way of non-disappearance condition.

Cakkhāyatanaṁ
Eye sense-sphere

cakkhuviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to eye-consciousness element and the things associated with it,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

sotāyatanaṁ
ear sense-sphere

sotaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to ear-consciousness element and the things associated with it,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

ghānāyatanaṁ
nose sense-sphere

ghānaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to nose-consciousness element and the things associated with it,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

jivhāyatanaṁ
tongue sense-sphere

jivhāviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to tongue-consciousness element and the things associated with it,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

kāyāyatanaṁ
body sense-sphere

kāyaviññāṇadhātuyā taṁsampayuttakānañ-ca dhammānaṁ,
is related to body-consciousness element and the things associated with it,

avigatapaccayena paccayo.
the condition being by way of non-disappearance condition.

Rūpāyatanaṁ cakkhuviññāṇadhātuyā,
The form sense-sphere is related to the eye-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

saddāyatanaṁ sotaviññāṇadhātuyā,
the sound sense-sphere is related to the ear-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

gandhāyatanaṁ ghānaviññāṇadhātuyā
the smell sense-sphere is related to the nose-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

avigatapaccayena paccayo.
the condition being by way of non-disappearance condition;

rasāyatanaṁ jivhāviññāṇadhātuyā
the taste sense-sphere is related to the tongue-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

avigatapaccayena paccayo.
the condition being by way of non-disappearance condition;

phoṭṭhabbāyatanaṁ kāyaviññāṇadhātuyā,
the tangibles sense-sphere is related to the body-consciousness element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

avigatapaccayena paccayo;
the condition being by way of non-disappearance condition;

rūpāyatanaṁ saddāyatanaṁ gandhāyatanaṁ,
the form sense-sphere, the sound sense-sphere, the smell sense-sphere,

rasāyatanaṁ phoṭṭhabbāyatanaṁ manodhātuyā,
the taste sense-sphere, the tangibles sense-sphere are related to the mind element,

taṁsampayuttakānañ-ca dhammānaṁ,
and the things that are associated with it,

avigatapaccayena paccayo.
the condition being by way of non-disappearance condition.

Yaṁ rūpaṁ nissāya,
With the support of this form,

manodhātu ca manoviññāṇadhātu ca vattanti,
mind element and the mind-consciousness element arise,

taṁ rūpaṁ manodhātuyā ca manoviññāṇadhātuyā ca
that form is related to the mind element and the mind-consciousness element

taṁsampayuttakānañ-ca dhammānaṁ,
and the thoughts associated with it,

avigatapaccayena paccayo ti.
the condition being by way of non-disappearance condition.

Lovingkindness – Aspiration – Sharing of Merits

(Chant on every Uposatha day)

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,
all persons, all individuals,

sabbā itthiyo, sabbe purisā,
may all women, all men,

sabbe ariyā, sabbe anariyā,
all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,
all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,
be free from hatred, free from oppression, free from trouble,

sukhī attānaṁ pariharantu, dukkhā muccantu,
may they take care of themselves and be happy, may they be free from suffering,

yathāladdhasampattito mā vigacchantu kammassakā.
being ones who own their actions, may they not lose whatever prosperity they have gained.

Puratthimāya disāya, pacchimāya disāya, uttarāya disāya, dakkhiṇāya disāya,
In the Eastern direction, in the Western direction, in the Northern direction, in the Southern direction,

puratthimāya anudisāya, pacchimāya anudisāya,
in the South-Eastern direction, in the North-West direction,

uttarāya anudisāya, dakkhiṇāya anudisāya,
in the North-East direction, in the South-West direction,

heṭṭhimāya disāya, uparimāya disāya.
in the lower direction, in the upper direction.

Sabbe sattā, sabbe pāṇā, sabbe bhūtā,
May all creatures, all breathing creatures, all beings,

sabbe puggalā, sabbe attabhāvapariyāpannā,
all persons, all individuals,

sabbā itthiyo, sabbe purisā,
may all women, all men,

sabbe ariyā, sabbe anariyā,
all those who are Noble, all those who are not (yet) Noble,

sabbe devā, sabbe manussā, sabbe vinipātikā,
all gods, all human beings, all who have fallen (into the lower worlds),

averā hontu, abyāpajjā hontu, anīghā hontu,
be free from hatred, free from oppression, free from trouble,

sukhī attānaṁ pariharantu, dukkhā muccantu,
may they take care of themselves and be happy, may they be free from suffering,

yathāladdhasampattito mā vigacchantu kammassakā.
being ones who own their actions, may they not lose whatever prosperity they have gained.

Uddhaṁ yāva bhavaggā ca adho yāva avīcito
From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā pathavī carā,
everywhere in the Universe, whatever beings live on the earth,

abyāpajjā niverā ca niddukkhā cānupaddavā.
(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddhaṁ yāva bhavaggā ca adho yāva avīcito
From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā udake carā,
everywhere in the Universe, whatever beings live in the water,

abyāpajjā niverā ca niddukkhā cānupaddavā.
(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Uddhaṁ yāva bhavaggā ca adho yāva avīcito
From the top of existence down, and from the lowest worlds up,

samantā Cakkavāḷesu, ye sattā ākāse carā,
everywhere in the Universe, whatever beings live in the sky,

abyāpajjā niverā ca niddukkhā cānupaddavā.
(may they be) free from oppression, free from hatred, free from suffering, and free from danger.

Yaṁ pattaṁ kusalaṁ, tassa ānubhāvena pāṇino,
I have attained what is wholesome, by the power of this, may all beings,

sabbe Saddhammarājassa ñatvā Dhammaṁ, sukhāvahaṁ,
having understood the King of the True Dhamma's Doctrine, be led to happiness,

pāpuṇantu visuddhāya, sukhāya paṭipattiyā,
attain to purity, practise comfortably,

asokam-anupāyāsaṁ, Nibbānasukham-uttamaṁ.
be without grief, without continuing despair, (and attain) the supreme happiness of Emancipation.

Ciraṁ tiṭṭhatu Saddhammo, Dhamme hontu sagāravā,
May the True Dhamma last long, may all beings have respect for the Dhamma,

sabbe pi sattā, kālena sammā devo pavassatu.
may the (rain)-gods rain down at the right time.

Yathā rakkhiṁsu porāṇā Surājāno, tathevimaṁ
Just like the Good Kings of old gave protection, likewise

Rājā rakkhatu dhammena attano va pajaṁ pajaṁ.
may the (present) King protect the people righteously like (he protects) himself.

Imāya Dhammānudhammapaṭipattiyā Buddhaṁ pūjemi,
By this practice in conformity with the Dhamma I worship the Buddha,

imāya Dhammānudhammapaṭipattiyā Dhammaṁ pūjemi,
by this practice in conformity with the Dhamma I worship the Dhamma,

imāya Dhammānudhammapaṭipattiyā Saṅghaṁ pūjemi,
by this practice in conformity with the Dhamma I worship the Saṅgha,

addhā imāya paṭipadāya jātijarābyādhimaraṇamhā parimuccisāmi.
by this practice may I be freed from birth, old age, sickness and death.

Idaṁ me puññaṁ āsavakkhayāvahaṁ hotu.
May my merit bring about the destruction of the pollutants.

Idaṁ me puññaṁ Nibbānassa paccayo hotu.
May my merit be a condition for (gaining) Nibbāna.

Mama puññabhāgaṁ sabbasattānaṁ bhājemi,
I share my portion of merits with all beings,

te sabbe me samaṁ puññabhāgaṁ labhantu.
may all of them share my portion of merits evenly.

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Buddhānubhāvena sadā sukhī bhavantu te!
by the power of all the Buddhas may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Dhammānubhāvena sadā sukhī bhavantu te!
by the power of all that is Dhamma may you be well forever!

Bhavatu sabbamaṅgalaṁ, rakkhantu sabbadevatā,
May there be every blessing, and may all of the gods protect you,

sabba-Saṅghānubhāvena sadā sukhī bhavantu te!
by the power of the whole Sangha may you be well forever!

Sādhu! Sādhu! Sādhu!
Well said! Well said! Well said!